UCWANINGO OLUNZULU NGESAKHIWO NOBUMQOKA BAMAHUBO NEZAGA ZESIZULU

NGU-

GODSHERO NKONZOYAKHE DONDA

LWETHULWA UKUFEZA IZIDINGO ZEQHUZU:

UBUDOKOTELA BENZULULWAZI

EMNYANGWENI WEZILIMI ZABOMDABU
ENYUNIVESITHI YAKWAZULU

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<u>ISIFUNGO</u>

NGIFUNGA NGIYAGOMELA UKUTHI:

UCWANINGO OLUNZULU NGESAKHIWO NOBUMQOKA BAMAHUBO NEZAGA ZESIZULU (CRITICAL ANALYSIS OF THE COMPOSITION AND THE SIGNIFICANCE OF THE WAR-CRIES AND THE WAR-SONGS IN ZULU)

WUMSEBENZI WAMI, UKUTHI YONKE IMITHOMBO YOLWAZI ESETSHENZISIWE IBONISWE NGEMFANELO NOKUTHI LO MQULU WOBUDOKOTELA AWUKAZE UNIKEZWE ENYE INYUNIVESITHI NGENHLOSO YOKUTHOLA IZIQU.

....

G.N. DONDA

UMNIKELO

Lo mqulu ngiwethula ngentobeko kumama uSindisiwe kaMhumo (UMaNgcobo) nobaba uMqhutshwa, bobabili asebaya ezweni lezipho zonke. Ngithi kubaba:

Inkunz' emidwayidwa!
Inkunz' ezibeka yona.
Eyay' eSamungu
Kungashongo Mhlongo
Kungashongo Bhengu.

Isikhumba senj' endala
Esehlul' abashuki.
Insimbi kayigobi
Igob' eJalimane.

Insizw' elinono kaMkhuhlane,

Eyalahl' izicathulo

Ngokwesab' uthuli.

Akathathe lo mqulu, angethulele wona kugogo uZifose kaNdunusa (uMaNtuli) nomkhulu uMdweyana:

UMnyengelezi wenkehli!

Utshitsh' elimathang' azibhuxu,

Kuyathunda kuqond' eSwazini,

UMakhal' angakanani?

Ngokubhemelana nebululu.

Usikig' uyadela

Ngokuthol' ithonsi lomisile

UMadlekedleke!

UMashikashikana nomgakla

Ungengangaye.

Nginxusa umkhulu ukuba awuhambise kuMzukulu uMphansi (uMaDube) kanye nakumzukulu uMkhuhlane:

Unomasikisiki!
Inyon' esindwa yisisiya sayo,
Umeqa mbambo-mbili,
Ahlaye kolukampethwana.

Ungqayingqayi uma ziy' endabeni!
Umgoq' ovimbela nkomo
Ziya kwa Ndodakazi.
UNontuluntulu!
Unhlamvu zaphuma ngaphansi nangaphezulu,
Usiphanga sasal' eSandlwana.
Umguqisi wamahhash' akwaNodwengu.

Nginxusa ukucelelwa kumzukulu ukuba lo mqulu awuyise

kukhulukhulwana uMaqangane, kuMnothi, kuNongwaqa, kuNjono, kuSontontoyikazi, kuMuzi nakuMakhwela. Kuyothokozisa uma amaNgonyama eyowedlulisela phambili omncane enikeza omdala kuze kufike kuMvelinqangi.

UKUBONGA

Ngifisa ukubonga ngingcongcoze kulaba abalandelayo:

USolwazi uZ.L.M. Khumalo ngokubekezelela ubuhlungu bokufunda lo mqulu usabhalwe ngesandla. Izeluleko kanye nokungiqondisa kwakhe kwaba wusizo kimi. Ngithi:

Mzilikazi!

Mntungwa!

Mbulazi!

Ngiyathokoza kuwe:

Lukhoz' olumaziph' amnyama

Ngokuziphandela.

Ngqungqul' ehamba phansi

Ezinye zibhul' amaphiko.

Unwele olude, izintuthwane eziyodla wena ziyobola imilomo.

Ngibonga uMnumzane E.M.R. Mahlasela ngokuba nenhliziyo emnene

nevulekile.

Ngibonga izinduna zezinsizwa ikakhulukazi uMpikayise Dube (uNgungu) weNqubu kaFunjana, uMziwempi Nxumalo weviyo laseMangqakaza, uHendry Mthembu weviyo labaThembu noThemba Chili (ongasekho) weviyo lakwaBethwa. Sengathi uShaka kaSenzangakhona angamemukela, amfake emaviyweni kaZulu.

Ngibonge kumkami uThobile kaMshukwa (uMaKhoza) ongasekho, ngokuba nosikisiki lwempi. Ngithi kuye:

Mkhathini!

Mbiwa!

Siphezi!

Amahubo esasiwahuba nawe ngisawahuba namanje.

Ngibonga kumkami uMamozi kaMadevu (uMaMpontshane)

ngokungigqugquzela kwakhe ukuba ngiqhubeke nololu cwaningo. Kumadodana ami uMbusi noDumolwakhe ngokungiqinisa idolo ngokuba khona ukuze umuzi kaNgonyama ungachachazwa yizimpunzi uma sengimathambo amhlophe.

Kumadodakazi ami uHleziphi noPhumelele ngokuba kwazeke ukuthi zikhona izintombi kwaMasinga, nanokuthi uma ngigiya agqashule.

IQOQA

Lolu cwaningo luhlola isakhiwo kanye nobumqoka bamahubo kanye nezaga kumbe iziqubulo zesiZulu. Kumele sithole iqhaza elibanjwe yizaga namahubo ekuthuthukisweni kolimi lwesiZulu. Le ntuthuko yolimi incike nkomo ekusetshenzisweni kwamagama, amalunga nezinhlamvu ekwakhiweni kwemigqa, imisho kanye namabinza. Kukulolu khalo lapho kutholakala incazelo enobunzulu enothisa futhi inonise izinjulamqondo nezinzululwazi ezisebunkondlweni obufukanyelwa ngamahubo nezaga.

Esahlukweni sokuqala kuvezwa inhloso yalolu cwaningo. Kuvela ukuthi abacwaningi abanakuphumelela kahle hle ukuhlaziya izinkondlo zesimanje uma belahlisa okwenyongo yenyathi isizinda sobunkondlo esisemahubeni nasezageni. Kuyahlaluka ukuthi kulukhuni ukuhlola amahubo nezaga njengengxenye yobuciko bomlomo ngaphandle kokusondeza isiko kanye nomculo. Isakhiwo nobumqoka bamahubo nezaga buqokwe ngoba kubonakele ukuthi yilapho ubunkondlo bezibongo zamakhosi, eziyisizinda sezinkondlo zesimanje buxajelelwe khona. Kunamagama athe phecelezi, enyusa izinga neqophelo lobunkondlo. Kuba yizinkobe esizihlafuna qede kuqine amabamba ukuba kusetshenziswe amagama esiwaziyo ukuze sithole incazelo ethe phecelezi, ebesingayilindele nesingayaziyo. Lokhu kufakazelwa yilesi saga esigama linye:

Ntunjambili!

Lesi saga asisitsheli ngendawo yaseNtunjambili, nangetshe likaNtunjambili lasezweni loDemane noDemazane. Ngalesi saga uShaka wayesuke ehlose ukuba impi yakhe iguqule indlela yokulwa. Lokho nje, kuyayikitaza ingqondo. Kuba wukudla kwayo okuyenza indize iyokhotha isibhakabhaka. Yehle iyobhukuda otweni oluphehla amanzi ngaphansi komhlaba. UKhumalo, (1993:66) uthi:

> Wayeyikhuza ngesokuyinqanda noma esokuyishintsha.
> Wawuzwa ekhuza uNtunjambili.

Isahluko sesibili siqondene nesakhiwo kanye nezindikimba ezidingidwa ngamahubo. Isakhiwo samahubo siveza amahubo anesigqi sempi, uthando, nokufa. Umahluko osobala phakathi kwamahubo nezaga wukuthi amahubo ayahutshwa kepha izaga ziyakhuzwa. Ukuhutshwa kwawo kuwanika isigqi esehlukile kwesezinkondlo ezejwayelekile. Impimiso, ukudonsa, ukuphakama nokwehla kwephimbo enkondlweni eyejwayelekile akufani nasemahubeni. UNgcongwane, (1974:98) uthi:

> Die woorde wat gesing word, word gewoonlik nie op
> dieselfde wyse uitgespreek as wanneer daar gepraat
> word nie. Sang en praat kan nie dieselfde wees nie, al
> kan die woorde wat gebruik word nog dieselfde wees.

Ubumqoka bamahubo obuvezwa yilesi sahluko, singaqoqeka ngokuba sicaphune uKhumalo, (1993:45):

Yuhlobo olunomlando ongumgogodla wesizwe. Yuhlobo lolu oluphethe amahubo esizwe afana nemikhuleko yaso, kanye nawempi. Aphathwa ngesizotha esimangalisayo ngoba kwawona anesizotha. Avusa usinga, amadlingozi nombhejazane eNkosini, emabuthweni kanye nasezweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

Isahluko sesithathu siqondene nesakhiwo kanye nobumqoka bezaga. Ngokwesakhiwo kutholakala izaga ezimfishane nezinde. Ezageni ezimfishane kukhona ezigama linye, ezingadingi mpendulo kepha impendulo kuba yisenzo njengalezi:

Ngadla!
Sigidi!
Khwishi!
Maluju!
Ntunjambili!
Khumu!

Zikhona izaga ezigama linye ezidinga impendulo njengalezi:

Inselele!
Woz' uyithathe!
Hebe!
WuSuthu!
Ekhanda !
Pho!

Izaga ezinde zibonakala ngokuba induna isho umusho bese iviyo liphendula ngomusho kumbe ibinza:

Wawuyaphi?
Wawuyaphi kwesensimbi,
Iyashis' insimbi,
Zish' ukhence?

Ubumqoka bezaga wukunikeza umfutho namandla okuqukula into esindayo. Ezokweshela ziqunga insizwa isibindi ukuze ingesabi ukuzibika entombini. Ezempi zinika amabutho umhanehu nomqhanagu wokuya empini engasenandaba noma angafa. UKhumalo, (1993:63) uthi:

> Zikhuzwa ikakhulukazi ezimpini, nasemikhosini eyehlukene yesizwe, ukuvusa amadlingozi, usinga nombhejazane ezinsizweni. Zize zisuse usinga, ziqunge isibindi nje ngoba zakhiwe ngezehlakalo nezigameko zobunzima, zokuhlabana, zobuhlakani, zobunzulu, zokunqoba kwesizwe esithile.

Isahluko sesine sithandanisa amahubo nezaga nobuciko kanye nobunyoningco obusetshenziswa yizimbongi ezibongweni zamakhosi. Kuze kube nemigqa equkulwa emahubeni injengoba injalo iyiswe ezibongweni zamakhosi kubuye kuhlanekezeleke. Kukhona amagama asezibongweni zamakhosi, agcina inkosi isibizwa ngawo, ahaywayo uma kuteketiswa inkosi. Lokhu kudalula ukuthi amahubo nezaga kuyingxenye engangatshazwa yobuciko bomlomo. Lokho kufakazelwa wukuxhumana kolibo lwamakhosi kusuka kuleyo ebusayo kuze kufike kuleyo eyadabuka oHlangeni. Kulolu lungelunge lwezizukulwane ngezizukulwane kuyahutshwa, kuyakhuzwa futhi kuyabongwa.

Isahluko sesihlanu sibeka obala ubunkondlo bamahubo nezaga uma kuvela ukusetshenziswa kwezifengqo kulo msebenzi wobuciko besizwe. Kuvela isifaniso, isingathekiso, ihaba, ifanamsindo, ukusikisela, umbhinqo, umbhuqo, ukwenzasamuntu kanye nokwenza-sasilwane. Isakhiwo esinongwe ngezifengqo siyolisa ulimi ukuze igama elilodwa emsebenzini wobuciko, likhulume kakhulu kunoma libhaliwe. Yile

ncazelo enobunzulu eveza isigqizo zokunona kanye nokunonophala kolimi okhalweni lwezifengqo.

Esahlukweni sesithupha kuvezwa isakhiwo sangaphandle emahubeni nasezageni. Kuvela amabinza, imigqa, amagama, amalunga, izinhlamvu kanye nezimpawu zokukhanyisa. Kukulolu khalo lapho sithola ukuxhumana, impindwa, imvumelwano kanye nesigqi. Lo mcako wengaphandle lamahubo nezaga awugcini ngokuhlobisa amahubo nezaga, kepha uletha ubunzulu, ukujiya kanye nokunonisa ingqikithi nenkotha yobunkondlo.

Esahlukweni sokugcina kuvezwa ukuhlaziywa kocwaningo. Kulolu khalo kucofiywa kubuye kugqanyiswe konke okutholakele ocwaningweni obelwenziwa. Kuvela izincomo ezihambisana nezizathu ezidala kunconywe lokho okuphakanyiswayo. Inhloso yalezi zincomo wukudiliza amavundululu asahlala aze akhela ezinhliziyweni zabantu abafenyisa amahubo kanye nezaga. Esiphethweni kuboshwa onke amaxhama abe yinto eyodwa. Imijokujoku esala ilenga iyaboshwa ukuze ithandaniswe nomqulu wonke.

SUMMARY

This research explores and analyses the composition and the significance of amahubo and izaga in isiZulu. The objective is to discover the role and the contribution of these two targeted terms towards the enrichment of the Zulu language. This study depends on the general language usage, terminological expansion, syllabification, prosodics, lines and verses found in amahubo and izaga. The semantic applicability of the words enriches the lines and the verses of the war-cries and the war-songs with highly poetic philosophy.

The aim of this study is exposed in chapter one. The exposition demonstrates that it is difficult to analyse the modern poetry if the traditional poetry is ignored. The composition and the significance of izaga and amahubo has been chosen for the purpose of this study because it is where the inner core of the traditional praise poetry is embedded. It is difficult to understand the modern poetry if the traditional poetry is overlooked. It is in the traditional praise poetry where the problem of terminological confusion is solved. The words with deeper semantic value uplift the standard of poetry.

There is a single-worded-war- cry:

Ntunjambili!

The above war-cry neither signifies the place of Ntunjambili nor the legendary rock "Ntunjambili". This was Shaka's war-cry which commanded the regiments to change the strategy of their attack. This is philosophical and it puzzled the minds of the enemies. Khumalo, (1993:66) says:

> Wayeyikhuza ngesokuyinqanda noma esokuyishintsha.
> Wawuzwa ekhuza uNtunjambili.
> (He used the war-cry to command them to stop or change
> their fighting strategy. You could hear him saying Ntunjambili!)

The second chapter concentrates on the composition and the significance of war-songs. It reveals the themes threshed in the war-songs. The rhythm of war, love and death is found. This chapter unfolds the difference between war-songs and war-cries i.e. the war-songs are sung while the war-cries are memorised. The rhythmic music found in amahubo differs from the normal rhythm of the general poetry. Pronunciation and the tonological supra-segmental qualities imposed on syllables is more emphatic in amahubo than in izaga and the normal poetry. Ngcongwane, (1974:98) says:

> Die woorde wat gesing word, word gewoonlik nie op dieselfde wyse uitgespreek as wanneer daar gepraat word nie. Sang en praat kan nie dieselfde wees nie, al kan die woorde wat gebruik word nog dieselfde wees.

The significance of the war-songs as revealed by this chapter can be summarised by citing Khumalo, (1993:45):

> Yuhlobo olunomlando ongumgogodla wesizwe. Yuhlobo lolu oluphethe amahubo esizwe afana nemikhuleko yaso,

kanye nawempi. Aphathwa ngesizotha esimangalisayo ngoba kwawona anesizotha. Avusa usinga, amadlingozi nombhejazane eNkosini, emabuthweni kanye nasezweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

(War songs have the historical background of the nation. They are the prayers of the nation. Some of them are sung in war. They are sung with dignity because they are dignified. They raise oomph to the king and his regiments. This enthusiasm causes the regiments to go to the battlefield with gusto because war-songs touch the nation's historical events.)

The third chapter explores the composition and the significance of the war-cries in isiZulu. This chapter divides the war-cries into two categories, namely, short and long war-cries. The short war-cries are divided into a single-worded-war-cry which does not need an answer such as:

Ngadla!	(I have eaten!)
Sigidi!	(A million!)
Khwishi!	(To arms!)
Maluju!	(Let us stop fighting!)
Ntunjambili!	(Change the fighting strategy!)
Khumu!	(Stop fighting!)

There are single-worded-war-cries which need answers:

Inselele!
Woz' uyithathe!
(Let us fight!
Let it be!)
Hebe!
WuSuthu!

The long war-cries are characterised by the leader calling a sentence and the answer becoming a sentence or a verse such as:

Wawuyaphi?
Wawuyaphi kwesensimbi,
Iyashis' insimbi,
Zish' ukhence?
(Why did you go?
Why did you attack Nsimbini people,
The iron is hot,
We hear its sounds when it falls).

The war-cries encourage people to lift the heavy loads. They give the young men the zeal and inherent desire to court or propose for love from the ladies. War-cries give the regiments the prowess to fight. Khumalo, (1993:63) says:

> Zikhuzwa ikakhulukazi ezimpini, nasemikhosini eyehlukene yesizwe, ukuvusa amadlingozi, usinga nombhejazane ezinsizweni. Zize zisuse usinga, ziqunge isibindi nje ngoba zakhiwe ngezehlakalo nezigameko zobunzima, zokuhlabana, zobuhlakani, zobunzulu, zokunqoba kwesizwe esithile.
> (They are normally used in battles and wars, national ceremonies, to give young men enthusiasm and prowess to fight. This happens because they are composed of the events of hardship, killing, intelligence, philosophy and the proud conquering of a certain tribe.)

The fourth chapter links the poetry found in amahubo and izaga with the traditional praise poetry used by the king's bards. Some of the lines are taken as they are from the war-songs to the praises of the Zulu kings and vice versa. There are words that refer to the king's praises in amahubo. This proves that war-songs and war-cries are the part and parcel of the traditional literature or Folklore.

The fifth chapter discusses the figures of speech which are sometimes used as imageries. The imagery is found in certain lines of amahubo and izaga. Those are simile, metaphor, hyperbole, paradox and personification. The use of imagery uplifts the standard of poetry as the word in the literary text have more semantic value than as it stands in isolation.

The sixth chapter discusses the form of amahubo and izaga. The verses, lines, words, syllables and sound system of the language is discovered. This chapter elaborates on linkages, repetition, refrains, rhyme and rhythm.

Chapter seven deals with the findings, recommendations and conclusion of the research.

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ISAHLUKO 1

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

UNgcongwane, (1974:1) ubalula ubumqoka bomculo esiNtwini nxa ethi:

> Sang is iets wat die Bantoe altyd gedoen het. Dit kon nie anders gewees nie. Die Bantoe is 'n blydmoedige mens, en blydskap loop gewoonlik met sang.

Yiqiniso ukuthi uma abantu benengiwe noma bedumele umculo uyayithatha indawo. Ubehlisa ulaka uma kufanele. Ubaqunge isibindi sokubhekana nezimo ezilukhuni uma kufanele. Yiwo obaduduza futhi ubabophe amanxeba okudabuka, ukudumala nokukhungatheka. Uma abantu sebejabule namazwi engasenele ukuveza imizwa yentokozo bavele bahube. Impela ukuhlabelela kuyamthokozisa odabukileyo. Kubenza abantu babonge ngokuhlabelela njengenyoni enhle. Ukuhlabelela kubenza babonge ngokwelula. UNgcongwane, (1985:4) ufakaza ukuthi ukuhlabelela wukuthandaza kabili.

Amahubo akuwona awempi kuphela kepha kukhona awezibongo ezithile, awokuganisa, awokweshwama, awokubekwa kwenkosi, nawokutshalwa kwenkosi.

IsiZulu sicebile ngamagama akhomba ukuhaya:

ukucula	>	iculo/umculo	>	umculi
ukuhlabelela	>	isihlabelelo	>	umhlabeleli
ukuhuba	>	ihubo	>	umhubi.

Lokhu kuguquka kwesenzo sibe yibizonto kumbe ibizomuntu kuhambisana nalokho

okwashiwo wuZiervogel noMabuza, (1985: 28) uma bethi:

> The term deverbative is generally used for such nouns as are derived from roots or extended roots from which the verb stems are also derived. Deverbatives are derived by prefixing the required class prefix and suffixing the required ending which is mainly; -i, -o or -a to the root.

Amanye amagama abizwa ngezingoma kanye namagama. Isenzo sokuhlabelela nokuqala ukuhlabelela kubuye kuthiwe ukuhlaba njengokuthi:

ukuhlaba igama; ukuhlaba ingoma noma

ukuhlaba ihubo.

Kuhle sicacise kusemanje ukuthi ukuhlaba ingoma kuhambisana nokugadlela ingoma.

Amahubo empi wona ahambelana nesaga kanye nokugiya. Ingani phela aqeda uvalo lwempi, amabutho angabe esakwesaba ukufa ngenxa yokwembathwa futhi agubazelwe wusinga, usikisiki kanye namadlingozi empi. Lo mqhanagu udala umgabagonsi, ufuqufuqu nomdlandla wokubamba impi ngisho lapho ishisa ngakhona kusaphake uphoko. Ingani phela ihubo nesaga kuyintelezi ngokwakho eyenza umuntu aqungeke isibindi alibale wukuthi kukhona into ebizwa ngokufa kanye nobuhlungu. URitter, (1955:82) uthi uShaka wake wathela inkunzana lapho kuvivinyelwa khona impi yakhe. Wabachazela kanjena-ke okaNdaba labo ababezohamba phezu kwenkunzana:

> My children, it has come to my ears that some of you have dainty feet and this has sorely grieved my heart. In my fatherly kindness I have decided to help you to harden your feet so that you will never have occassion again to complain about them. The parade ground has therefore been strewn with nkunzanas which you will proceed to stamp out of right with your bare feet. Now, my children, it is my will that you should do this with gusto, to prove how gladly you obey my commands. Those who hesitate, or who stamp gingerly, will be disobedient to my commands, and disobedience merits death. My slayers are at

hand. Now go to it with a will.

Asikho isidakamizwa abanika sona labo abase benezinyawo ezithanjiswe yizixuthuba (izicathulo) ngaphandle kokuba bahlabe ihubo lempi. URitter, (1955:82) uthi:

> The regiments greeted their teeth and chanting their war-songs
> and led by Shaka himself, spread over the parade place.

Kunamandla ekuhlabeleleni. Osopolitiki basebenzisa amahubo omzabalazo ukuze kunyakaze izinhliziyo zabalandeli babo maqede bayigxobe bayigxifize itoyi-toyi. Abefundisi bezenkolo yobuKhristu nabo basebenzisa amakhorasi namahubo esonto ukuze bahubhe izoni njengephisi lihubha izinyamazane. Izoni zicitshwa ngengoma, zikhutshazwe ngengoma maqede zibanjwe zifakwe esibayeni sikaKhristu.

Yize noma kunjalo izingoma zomzabalazo azifani ngoba namaqembu ezombusazwe ehlukene. Amagama ahlatshelelwa esontweni awefani ngenxa yokwehlukana kwezinhlelo zezinkolo kanye nokungabi munye kwamahlelo enkolo yobuKhristu iyodwa. Amahubo ahutshwa kwaZulu nesiwacwaningayo azimela izivivinyo zezikhathi (they stood the test of time). Asinda ekuguqukeni nezikhathi emakhulwini ngamakhulu eminyaka eseyadlula asuka kwesinye isizukulwane aya kwesinye ngezwi lomlomo. UVilakazi, (1946: 12) uthi:

> We do not know how old these war-songs are, but a number of them
> have certainly been handed down through centuries.

Lokho nje kukodwa kuyasibonisa ukuthi amahubo ayingxenye yobuciko bomlomo lapho kubhacekeke khona ubunkondlo bezibongo zamakhosi. UVilakazi, (1946:8) ubuye abonge amaNgoni asuka lapha ebuNguni ekhulwini nyaka leshumi nesikhombisa ngokugcina amahubo esiZulu engaguqukile:

> Here we see songs that have their origin in Zululand about 200 years ago remaining unchanged despite the absence of all Zulu influence and literary recording, providing the great importance of language in the diffusion or continuity of the culture.

Ukuhleleka kokubhalwa kwamahubo kuhlobene nezinkondlo. Zikhona vele izinkondlo eziculekayo. Amahubo akhiwe ngamalunga, amagama, imisho kanye namabinzana. Imisindo yiyona egcina isidalela isifenqo esiyifanamsindo kuwo amahubo lana njengakuleli:

> Sivuma lomvumo
> Ovunywa zinsizwa
> Ngoba sizinsizwa
> Ngoba sizinsizwa
> Savuma.

Ukucindezela, ukweluleka kwamalunga emagameni kanye nokwehla nokwenyuka kwephimbo (prosodics) kuyehlukana uma kukhulunywa noma kuhutshwa. UNgcongwane (1974: 98) waze wathi:

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

Noma ihubo kungenye into nesaga kungenye into kodwa kuke kwenzeke isaga sibuye siculeke njengalesi:

> Siwile!
> Siwile!
> Siwile!
> Siwil' isibhamu siwile,
> Siwile.

Uma selihutshwa okhuzayo ubiza kanye nempendulo ibenye uma bethi:

> Siwile!

Siwil'isibhamu siwile,
Wo! Siwil'isibhamu.

Kuhle kucace kusemanje ukuthi izaga kanye namahubo anomuntu obizayo, okuvama ukuba kube yinduna yezinsizwa noma isekela layo bese iviyo lonke liphendula. Ezibongweni zamakhosi okuyizona zizosetshenziswa kakhulu kanye nasezinkondlweni jikelele akukho ukubiza nokusabela. Yimilolozelo ecishe ibe nokubiza kanye nokusabela kanjena:

Ubani lo?
WuNdendezana.
Uza kubani ?
Uza ku Nde.....

Kuyadabukisa ukuthi izaga namahubo kuba sengathi yifa lalawo maZulu asadla ngoludala (Conservative Zulus). Kushayisa ngovalo futhi kuthi kuze kube manje alukho ucwaningo olunzulu (critical study) oseluke lwenziwa ngamahubo nezaga ezilimini zomdabu. Yebo uVilakazi, (1946) wake walinganisa emqulwini wakhe wobudokotela othi:

The oral and written literature in Nguni.

Noma kunjalo uVilakazi wayengaqondene namahubo ngqo futhi izaga akazange azilokothe. Siyazithanda-ke thina izaga ngoba zinobunkondlo njengawo amahubo njengoba kuzovela ezahlukweni ezilandelayo ubudlelwano phakathi kwezaga, amahubo nezibongo zamakhosi.

Ukunganakwa kwamahubo nezaga ngabacwaningi bolimi mhlawumbe kwabhixwa ngesichitho seqaqa, intothoviyane, umzondo, umqaqongo kanye neshangaqube wukuthi izikhali zendabuko nokuvunula okuhambelana nala mahubo nalezi zaga kwangenwa yisangcokolo segciwane lombangazwe. Kusukela ku 1990 - 1994, leli phunga lesichitho somzondo laligqabula ikhanda, libelesele njengoMbelebele ibutho leNkosi kwangabe kusaba namcwaningi owayengase abe nesibindi sokuvula le migoqo evaliwe. Sithi: **"Ngcingci kaMdoli,"** manje ngoba imvunulo kanye nokuphathwa kwezikhali zendabuko sekwenzeka ngaphandle kwesangcokolo sezombusazwe. UMnyango Wemfundo namasiko usukudedele ukuphathwa kwezikhali zendabuko, ukuhaya kanye nokukhuzwa kwezaga emincintiswaneni

yamasiko (Cultural Activities). Emikhosini yesizwe njengoweLembe, owoMhlanga kanye nowokweshwama sekubonakala ngisho nesindlebende kwabo sibhakuza ngengobhe. Sibhakuza ngengobhe njalo sihuba wona la mahubo futhi sikhuza zona kanye lezi zaga zesizwe. Kuyakhuthaza-ke ukuthi amahubo nezaga sekwaziwa nangesinedolo ucwaningo luyavuleka. Yilezi zinto kanye eziwumhlanganisi wesizwe. Yizo futhi ezikukhombisa kahle ukuthi isiZulu sehluke kanjani kwezinye izilimi. IsiNgisi nje sithi:

We can sing together but we cannot speak together.

Siyazi ukuthi uma kukhuzwa isaga, thina maZulu siyakhuluma kanyekanye ngezwi futhi elilodwa.

Ababhali asebemnkantsha ubomvu njengoMsimang (1982), uMakhambeni (1990), uVilakazi (1935, 1947) noDonda, (1997), amahubo nezaga kusetshenzisiwe ukuqinisa umsebenzi wobuciko. Ukuqoqwa kwamahubo kuDonda, (1997), kufana neconsi nje olwandle ngoba akuyiwo odwa amahubo nezaga ezikuleyo ncwadi. Iyadingeka incwadi eyogcina ikhishiwe eyoqukatha izaga namahubo kuphela.

Leyo ncwadi ingelekelela ukuqhathanisa izibongo zamakhosi kanye nezaga namahubo. Sizobona ezahlukweni ezilandelayo ikakhulukazi u-3 no-4 ukuthi kunemigqa evele iqukulwe injengoba injalo isuswa ezageni noma emahubeni, ifakwe ezibongweni zamakhosi, kubuye kuphambane njengasehubeni elithi:

Enkanini! Enkanini!
Impi!
Yangena!
Hawu! Sidedele singene kwaNongoma.
Yangen'eyobhevula!
Impi!
Yangena Mamonga woSuthu!

Awu! Sidedele singene kwaNongoma.

Umugqa othi: "uMamonga woSuthu!" ukhona kuNyembezi, (1978: 105).

Kuyenzeka futhi ukuthi igama lomuntu liqukulwe ehubeni bese liya ezibongweni zamakhosi. UMsimang, (1982: 122) unehubo lesizwe eliveza ubukhosi bukaNdaba elithi:

UNdaba uyinkosi;
Uyabusa;
Oho! O
Hha! Oye!
Adjidji! O! Adjidji.

Ihubo leli ungathi lalibhula ukuthi umlibo wobukhosi bukaNdaba awuyikukhawuka. Nanamuhla amakhosi kanye nabaNtwana baseNdlunkulu babizwa ngoNdaba. Ngisho nje bebodwa bateketisana ngokuthi:

Ndaba.

UMsimang, (1982: 1) uveza ukuthi imbongi ibiza uJama ngoyise uNdaba uma ithi:

UJama kaNdaba,
UJama kaluthwana kangakanani,
Nasenhlamvini yomkhont'angenela,
Nasengantsheni angaphathelela.

Mhlawumbe okwenza imbongi imehlise uJama imenze abe mncane wukuthi yayisamazi uNdaba owayengoni lutho. Usho njalo uMsimang (1982: 9):

UNdaba kaSonani bathi: Wonani?

USenzangakhona naye bambiza ngaye umkhulu wakhe uNdaba uma imbongi kuNyembezi, (1978:10) ithi:

UMjokwane kaNdaba
UMenzi kaNdaba

Yizintombi phela ezetha uSenzangakhona ngoMjokwane. Kuyahlaluka-ke ukuthi uthando

lwababili ngenhloso yokwakha umuzi (arosé) akumele lulinganiswe nothando lokuthanda isizwe (agapé). Noma uSenzangakhona wayelibala yisifazane kodwa isithunzi segazi likaNdaba elaligeleza emithanjeni yakhe lenza isizwe siwathalalise lawo maphutha kodwa sibuke iNkosi njengoMenzi kaNdaba. KuShaka izwe labona sengathi kuvuke ukhokho wakhe uNdaba. Imbongi kuNyembezi, (1978: 19) ithi:

UDlungwane kaNdaba
UMjokwane kaNdaba

KuNyembezi, (1978: 26) imbongi ithi:

UBayede kaNdaba

Ukudlunga kweNkosi uShaka, okuwukukhankasa nokuqoqa abalandeli ngolaka oluqhutshwa ngendlakadla futhi engakhuzwa muntu, yingoba efuze ukhokho wakhe uNdaba. Ukuba agcine elandelwa ngabantu abanohlonze njengoMzilikazi kaMashobane, oNoluju nabanye wayefana noyise uSenzangakhona, uMjokwane ezintombini, uShaka wayengu Mjokwane oqomisela impi kanje nokwandiswa kombuso kaNdaba. Bagcine abantu bethi:

Bayethe mntaka Ndaba abakukhathazayo sibagwaze.

UDingane kuNyembezi, (1978: 48) imbongi ithi:

Izibuko likaNdaba,
Elimadwal' abushelelezi;
Lashelel' uPiti nendodana.

Leyo mizamo yakhe yokuba kube khona akwenzayo esibayeni nokuyimizamo yokuvikela izwe lingadliwa yiphumalini kwenza wazithola naye iziqu zokubizwa ngomzukulu wakhe. UMpande naye uyazithola iziqu zokubizwa ngomzukulu wakhe kuNyembezi, (1978: 63) uma imbongi ithi:

Isikhukhulane sikaNdaba,

KuNyembezi, (1978:65) kuthiwa:

Inhlehlanyovane kaNdaba,
Ihlehle futhi ngoBulawayo,
Ihlehlel' izinkomo zamaSwazi.

KuNyembezi, (1978:67) kuthiwa:

Inzingelezi kaNdaba,
Emabal'azizinge,
Sengath'abekwe ngabomu.

KuNyembezi, (1978:68) kuthiwa:

Intakansinsi kaNdaba.

KuNyembezi, (1978: 69) kuthiwa:

Inkonyane kaNdaba
Eyakhula beyizonda,

Kubuye kuthiwe,

"Khawuleza! nkume kaNdaba".

Ukusindisa abantu bakayise akhukhule nabo aye phesheya koThukela, ukudla kwakhe izinkomo zikaMswazi, ukuba muhle, ukuba yinyoni (intakansinsi) angabambeki kalula noma uDingane esefuna ukumbulala, kumenza abe yinkonyane kaNdaba engagqanqula uma kumele izale amakhosi. Cishe wuye yedwa imbongi esho kaningi ukuthi ungokaNdaba.

UCetshwayo ku Nyembezi, (1978:84) imbongi ithi:

Uye wadabula kuMlaba
Obezalwa wuKhwani,
Wafika wamnik'inyanda yemikhonto,
Wathi mntaka Ndaba,
Uz'ubahlabe nasemehlweni.

Ibuye ithi:

Inyathi ka Ndaba
Empondo zimakhenkenene,

Uma uCetshwayo ehlaba izinkomo kanye namathole azo emva kokuba kade impi yakhe ibuthise eNdliwayini, kuNyembezi, (1978:85) imbongi ithi:

Kwathiwa ziyeke lezo Mntaka Ndaba,
Ngezikanyokokhulu
Ngezika Langazana

KuNyembezi, (1978: 89) imbongi ithi:

Uzingel'ubuye nganeno Mntaka Ndaba
Ngaphesheya kukhon' abamhlophe.

KuNyembezi, (1978: 89) imbongi ithi:

Impunzi kaNdaba,

Uma inkosi ihloma ngemikhonto, ibonisa ukuthi ifuze ukhulukhulwana wayo uNdaba. Ukuhlaba abulale uMbuyazi bamfanisa nenyathi kaNdaba ngoba phela akafani nankomo. Uma ekhuzwa ubizwa ngoMntakaNdaba akuze igama likakhulukhulwana wakhe limenze axole. Kuseyikho ukumthonya ukuba alalele uma kuthiwa akabayeke labo asebebalekele kuSomtsewu kaSonzica. Ukuba abe yinyamazane impunzi, ngenxa yokuthi amaNgisi ayamzingela kumele alwe anqobe ngoba engokaNdaba. UDinuzulu yena imbongi kuNyembezi, (1978:109) ithi:

Ukhozi luka Ndaba
Olweqe luphindelela kwaMandlakazi.

Lapha kuvezwa ukuthi ukulwa kuka Dinuzulu noZibhebhu kwamnika iziqu zokuba ngokaNdaba. Inyosi uDlamini ubona iSilo uZwelithini njengenye yamakhosi egijima igazi lika Ndaba uma ethi:

Unesibindi Buthelezi ngokukhuthazela,
Umntaka Ndaba bemthuka bemcokofula.

Abuye athi:

Inkonyane encane kaNdaba
Edid' imibala.

Abuye athi:

Nani maNdebele!
Seniyoguga nidelile
Enike nabon' izinyane likaNdaba.

Abuye athi:

Inkonyan'encane kaNdaba,
Ekhwele phez'kwendl'eGazini,
Bath' oyise noyisemkhulu
Hhawu! Ngasitha usuyahlola
Kanti yibo abahlolayo.

Abuye athi:

Umthente kaNdaba'ohlab'usamila.

Abuye athi:

Indidandidane edid'izinsuku
Namuhla okaNdaba eyobuya phesheya.

Abuye athi:

Ibhubes'elimthende lika Ndaba
Elidlule lishishiliza
Ezintaben'ezimbili
LeMasilo neMasilonyana.

Abuye athi:

Mfula ka Ndaba ungenise kabi,
Ngob'ungenise wenyukela
Eminy'ingenis'ibhek'ezansi.

Abuye athi:

Ukhulumis'uMkhwintshi,
Umnta kaNdaba
Esilevu simhlophe,
Wamjika phansi,
Savuka sesibomvana.

Kuyadabukisa lapha ukuthi uMnta kaNdaba uyathukwa. Kuphathana kabi nokuthi inkosi

idide imibala. Kwakhona ukuba inkosi ibalekele kwelamaNdebele kufikisa amahloni. Kuyakhuthaza kodwa ukuba afuze uShaka naye kekuthiwe uyahlola, kuthi labo abamehlulelayo kubonakale ukuthi yibona abanemihlola.

Kuyathandeka futhi ukuthi inkosi ibizwe ngebhubesi eliqhamuka maqede kubaleke izilwane zonke. Ukuba wumfula kufuze yena uNdaba owayethi angalala abe ngangemifula. Ukukhulumisa umuntu maqede aqumbeke phansi kubonisa isithunzi segazi likaNdaba. Ukuvezwa kwegama lika Ndaba nokho akulingani ezibongweni zamakhosi. Kugcina kunjena:

UJAMA	USENZANGAKHONA	USHAKA	UDINGANE	UMPANDE	UCETSHWAYO	UDINUZULU	UZWELITHINI
4%	7%	11%	4%	20%	18%	4%	32%

Kunehubo elithi "Bayamqal' okaNdaba" elihamba kanje:

Bayamqal'okaNdaba!
Yimpi, naziya..........
Bayamqal'okaNdaba!
Kuyokhal'inganono!
Impi naziya...........
Bayamqal'okaNdaba.

Kuyacaca ukuthi livele ngesikhathi sikaCetshwayo lapho izinganono zabhekana nemikhonto eSandlwane ngo-1879. Kuyabonakala-ke ukuthi lowo oqala okaNdaba usuke efuna ukubhekana nemibombo yezinyathi, qede afe eshunqa.

Amahubo angehlukaniswa ngezindlela ezintathu. Nazi-ke, isiko, umculo kanye nobunkondlo obusemahubeni. Thina-ke siqondene nobunkondlo. Isiko yilokho okucatshangwa ngabantu maqede bakuhumushe ngezenzo. Ulimi-ke yilo olusetshenziswayo ukudlulisela isiko ezizukulwaneni ngezizukulwane. Amazwi atholakala

emahubeni afuze lawo atholakala ezibongweni zamakhosi ngobunkondlo.

1.2 Injongo yalolu cwaningo

Lapha sihlose ukuthola ubungako beqhaza elibanjwe ngamahubo nezaga ebucikweni bomlomo, ezibongweni zamakhosi kanye nasekuthuthukisweni kolimi jikelele. Sijonge nokubuyisa amahubo asetshenziswa wuMgqashiyo Ndlovu kanye noPhuzushukela emculweni womasikanda. Kuyobe sekuhlolwa amagama, imisindo yamagama, amalunga, imigqa kanye namabinzana kulawo mahubo amade. La mahubo kumele ebhucungwe kahle insila maqede aveze ingqikithi nenkotha eyawadalela ahlobane nezibongo zamakhosi. Noma kungengakanani okunye okuyiswe ezibongweni zamakhosi kodwa kuyoze kuthundlazwe naleyo nhlese enamanembe ezibongo zamakhosi. Phela yisigqi esidalwa yimisindo, ukuphinda, ukuxhumana kanye nokuvumelana okuyokwenza sibubone ubunkondlo emahubeni nasezageni. Sijonge nokuba sibone ukuthi amahubo kanye nezaga ziyiyo yini ingxenye yobuciko bomlomo okudinga sihlolisise nakuyo ngaphambi kokuba sifunde imibhalo yesimanje. Uma impendulo ivuma, kuyobe kusho ukuthi abaqambi bamahubo nezaga bayizingcweti zokubumba ngolimi. Ayikho phela ingcweti engabumba ingasetshenzwa wugqozi ngaphakathi olususwa yizinto eziyizungezile. Ufakazela lokho uNtuli, (1984: 15):

> It is common knowledge that an artist cannot work in vacuum. For him to produce anything a number of influences work on him. In the first place these influences are his experiences which he expresses in the medium of his choice. In the second place he is influenced by the modes of expressions found in his cultural and artistic environment.

Kuyemukeleka-ke ukuthi isiko lithi liqhubekela phambili kodwa libe liyisimbelambela.

Liyaguquka phela isiko uma abantu beguquka. Mhlawumbe yikho nje uMgqashiyo Ndlovu efaka izimfijoli emahubeni. Mhlawumbe yikho uJoseph Tshabalala waMambazo Amnyama efaka amahubo nezaga kwamanye amaculo akhe esicathamiya. Liyakwenza futhi lokho iqembu leThulisa Brothers elizinze eMtubatuba. Ukuma kwamabutho engabasebenzisi okhehlegume kubonisa ukuba yizimbelambela esikweni lawo ngoba bengafuni ukulahlekelwa wububona.

Asikwazi ukwehlulela abacwaningi kusemanje ukuthi bayavuma yini noma bayaphika ukuthi amahubo nezaga ziyiziko lezibongo kanye nezinkondlo. Mhlawumbe ukuvela kwalolu cwaningo kungaba yisiqungo sokuba baphawule ngokwakhayo kumbe basole lapho besola khona ngamahubo nezaga. Labo bacwaningi asebenxenxekile, kuhle baqonde nokho ukuthi ukuphawula kwabo akungabalekelani nobu-Afrika ngoba phela lo msebenzi unenhlese yobu-Afrika. U- Iyasere, (1975:109) uthi:

> To assess work by the standards that are alien to it is only to
> judge one system of values by another, which inevitably leads
> to a mutilation of the art.

Siyakwemukela lokhu okushiwo wu-Iyasere ngoba ngempela insema ingama ngokhanda etsheni kumuntu ongeyena umZulu uma kukhuzwa isaga esithi:

> Ikhala......phi?
> Ikhalaphi!
> Induku yethu,
> Siyizwa ngosi,
> Ikhalaphi?

Kuba yindida kuye ukuthi induku ingasikhihla kanjani isililo. Umsindo wezinduku ezikhala ubufahlafahla akawuhlanganisi neze nokukhala kwenduku. Laba abafunda isakhiwo samagama (structuralists) badunyelwa ngopotiyane kakhulu uma sekusetshenziswa izakhi

zokwakha ongumnini kanje:

Induku i- +-a- + -ithu > yethu.

Lo muntu uvele azibuze umbuzo wokuthi:

Kungenzeka kanjani ukuthi induku eyodwa ibe ngeyabo bonke na?

Kulo muntu ubona kufaneleke ukuba ngabe kuthiwa:

> Zikhalaphi izinduku zethu?

Kwakuye lona owaluncela ebeleni likanina elinomjuluko lolu limi ake avuke amandiki aze agotshwe wukuthi nentelezi esetshenziswa yiviyo ibizwa ngenduku. Yikho-ke izigagayi ziyizwa ngosi le nduku yazo. Nangempela izinyamazane ezishiswa futhi zihogelwe uma kudliwa intelezi zivama ukunuka usi. UDonda, (1997:78) uthi:

> Intelezi ngeke iphile izinyamazane zingekho.

1.3 Ukuveza inkinga

Ngisho uMthethwa, (1979) noSithole, (1968) kukhona abakushoyo ngamahubo ekucwaningeni kwabo komculo kodwa abacwaningi besiko (anthropologists) bazithele ngabandayo. UVilakazi, (1946) uzamile ukuwathinta amahubo. Akekho oseke walokotha izaga njengomngani wehubo. Ngenxa yobubanzi balo msebenzi, nathi sizovukuza imiqondo ngokuveza imiqondo ngezinto ezimbalwa. Sikholwa wukuthi lolu cwaningo luyobacacela abanye abacwaningi uma sebecatshelwe leli hlathikazi. Bayosina bazibethele, bazilahle amathambo begcwalisa izikhala eziyosala zingavaliwe kulo msebenzi. Phela thina sizogxila emahubeni akwaZulu kanye nengcosana etholakalayo kulawo ahutshwa ngamaNgoni

aseMalawi.

1.4 Incazelo yamagama

Amagama asetshenziswe kakhulu kulo mqulu azohlaziywa kahle ukuze ingqikithi yalokho akushoyo icace. Lokho kwenzelwa ukuba ayihlabe esikhonkosini ikhonkobale uma esetshenziswa kulo msebenzi.

1.4.1 Ihubo

UMthethwa, (1979:40) ulichaza kanjena ihubo:

> This type of indigenous song, which is recognizable by its slow tempo, is known as ihubo, (plural, amahubo).

UNtombela, uMathenjwa noDonda, (1997: 52) balichaza kanjena ihubo:

> Amahubo awuhlobo oluthile lokuhaya. Imvamisa ahutshwa ngezikhathi ezithile. Kungaba yilawo ahutshwa kweseswe kuyoganiswa, kuncanywa, kumbe awokwemulisa, awokweshwama, awokubekwa kwenkosi neminye imikhosi engenalo uhlevane losizi lokufa. Amanye-ke yilawo angawempi. Wona-ke asetshenziselwa ukuba ashisise igazi, avuse leliya qunga nosikisiki lwempi. Athunuke amanxeba, avuse nezifesane esezaphola bese akha izibhelekexe zamahlule enhliziyweni.

1.4.1.1 Ihubo lesibongo

Leli yihubo elihutshwa ngabantu besibongo esithile uma begcina umsebenzi wesiko. Uma belihuba izinhliziyo zabo zigqishelana ngaphezu kokuba behuba ihubo lempi. Bathi uma

belihuba izinyembezi bebe sebezibambe ngezinkophe ngoba libathinta igazi, isicubu nethambo. Phela leli hubo liqukethe ukubongwa kwamadlozi esibongo. Uma kubongwa kodwa kungabongwa amathongo, akulona ihubo lesibongo lelo. Uma kuwukubonga, kubongwa bona kanye abangasekho kepha kungahlatshelelwa, akulona ihubo lesibongo lelo. Kuphoqekile ukuthi uma kuzoba yihubo lesibongo kube nezinto ezintathu: kube wukubonga, kubongwe izinyanya nezinyandezulu zesibongo bese lokho kubonga kuhlatshelelwa. Umndeni ongenalo ihubo lomndeni awunasisekelo, awunazimpande, ufana *nekhasi lomgqwabagqwaba elipheshulwa wumoya. UZulu (1996) ufakaza ngokuthi:*

> Umndeni nomndeni unenkondlo yawo engumkhuleko wawo. Le nkondlo selokhu yaqanjwa ngokhokho bokhokho bomndeni. Kokunye njalo zize zibe mbili, zibe ntathu, kuye ngokuthi ubugagu bungakanani kulowo mndeni. Ibe ilokhu ishiyelwana njalo ngezizukulwane ngezizukulwane ngoba nisuke ningaqedile uma *ninomkhosi othinta abalele uma ingahutshwanga noma* zingahutshwanga.

1.4.1.2 **Ihubo lempi**

UKrige, (1936:339) uveza ukuthi belihutshwa noma impi isihlangene ngezifuba

> Even when the enemy proved to be stronger than they were, the warriors would sing this song and finally succeed.

Yila mandla asemahubeni adalela ukuba uMthethwa, (1979:40) acabange ukuthi izingane ezifundiswa amahubo empi zonakala amakhanda:

> The song can be abused in either white or black schools for reinforcing racial hatred by some negative minded teachers. I do not see any reason, however, why children should not be allowed to learn a song with such a great historical background.

1.4.1.3 Amahubo enjabulo

Kukhona amahubo ahlatshelelwa ezinganekwaneni, emilolozelweni kanye namanye ahutshwa uma kuzingelwa. La mahubo ayingxenye yobuciko bomlomo. Lokhu kufakazwa wuSithole, (1968:16):

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

1.4.1.4 Amahubo *emisebenzi yesizwe*

Amahubo okubekwa kwenkosi nawokweshwama aqale afundelwe. Ahutshwa ngamabutho uma ebuthise esigodlweni senkosi. UKrige, (1936: 339) uthi:

> In most cases it involved group singing since there were always many people in the king's kraal. The king's song was sung by the assembled nation at the Feast of the First fruit every year, and was considered sacred. It was sung with a stamp on the ground and was taken up by regiment after *regiment until the whole army sung it together. The tribe* learned new war-songs in the king's kraal and sung them when *they went to war.*

UDavide kaJese wase Bhayibhelini wake waba wumhubi wamahubo kanye nomlobi wawo. Angu -150 amaHubo alotshwe emqulwini oNgcwele. UDavide uveza ukuthi ihubo elisusa iminjunju kwesinye isizwe liba yihubo lokuzijabulisa kwelinye izwe. Lokhu kuhlaluka kubathunjwa baseBhabhele ababethunjwe kwa Israyeli eHubeni 137 : 3 - 4 uma umnta kaJese ethi:

3. Ngokuba abasithumbileyo bacela ukuba sihlabelele igama, nabahluphi bethu bafuna injabulo bethi:
Sihlabeleleleni elinye lamagama aseSiyoni.
4. Siyakuhlabelela kanjani ihubo likaJehova kwelinye izwe na?

UDavide uveze amagama anomqondo ofana noweculo. Nanka-ke, igama, ihubo kanye nesihlabelelo. Kuyacaca-ke ukuthi uma umZulu elalele kuhutshwa, uzwa kuswica unwele negazi kube sengathi ligijima ngamawala kodwa kumlungu kuba yinto yokuzijabulisa nje kuphela. Kuyadabukisa ukuthi yizifundiswa ezinye zazo ezingamaZulu ezifenyisa futhi zidicilele phansi ukubaluleka kwamahubo kubantu. USithole, (1968:16) uyawuncoma lo mculo obizwa ngamahubo:

> A Zulu cannot imagine life without music, music is not only beautiful (muhle) but tasty (mnandi). It occupies the same position as other essentials of life such as food and water.

Emhlabeni ohlala uphenduka, izimfijoli sezathubeleza zaze zafaka ikhanda nasemahubeni empi. Ukukhala kwecilongo kuyalishubisa futhi kulijiyise ihubo. Icilongo lenkunzi (elinephimbo elindondayo) limemezela imbizo uma likhala lilodwa. Yinkomazi (icilingo elikhala liqandule) ngenhloso yokumemezela impi. Yiyo futhi efuthwayo uma kuhutshwa ihubo lempi. Kukhona ngisho ihubo elakhiwa kucatshangwa inkomazi elithi:

Cilongo lempi!
He, he..........
Aph'amashoshozela?

Impi yakwa-Israyeli yalisebenzisa nayo icilingo mhla kuzowiswa izindonga zeJerikho. UJoshuwa, 6:5 uthi:

> Kuyakuthi lapho bekhalisa kade uphondo lwejubhili nalapho nilizwa izwi lecilongo, bonke abantu bakhamuluke ngokukhamuluka okukhulu, ugange lomuzi luwele phansi endaweni yalo, abantu bakhuphuke, yilowo nalowo aqonde phambili nje.

Empeleni icilongo lafika nephumalini lapha KwaZulu. Lejwayeleke emva kwempi

yaseSandlwana. Phela ondlebe zikhanya ilanga ukuhuba ngabanhloni, baze basizwe yizo izimfijoli lezi.

1.4.2 Isaga

Kulolu cwaningo uma sikhuluma ngesaga, asiqondisile emazwini anobuciko anothisa ulimi, asiqonde sisho njengaleso sokweshela esithi: "Iyaphi emazolweni?" Asisho futhi le ndelelo yokuthi umuntu othile izingane sezamshaya isaga. Asikhulumi futhi ngemihlola umuntu athi angayibona ashaye izandla athi ubone isaga. Thina siqondene nesiqubulo kumbe isahho esishiwo ngamaviyo eseshuqungene maqede kundinde izwe. Kunokugamanxana phakathi kwehubo nesaga. Kukho kokubili kuba khona umuntu obizayo abanye baphendule/ basabele. Kokubili kunika amaviyo isibindi sokuya empini. Kulapha phela kucaca khona ukuthi inkolo ye-stoisticism ayiyintsha lapha KwaZulu ngoba bekuthi bebona omunye wabo ewa efa kodwa baqhubekele phambili bathi:

Uyadela wena osulapho!

Izaga zehlukene kathathu. Kukhona ezigama linye, ezimagama mabili nalezo eziyimisho.

1.4.2.1 Izaga ezigamalinye

Kulezi zaga obizayo kumbe okhuzayo ukhipha igama elilodwa neviyo liphendule ngezwi elilodwa kanjena:

(i) Hebe!
WuSuthu.

(ii) Ekhanda!
Pho.

(iii) Yaqondana!
Ngqo.

Kuyenzeka lezi zaga ziphindaphindwe kuze kugcine kungasanakekile ukuthi yizaga ezigama linye kanje:

Hebe!
WuSuthu!
Hebe!
WuSuthu!
Hebe!
WuSuthu!
Hebe!
WuSuthu.

Kuyacaca ukuthi uma induna yezinsizwa isabiza igama lokuqala liba nokuphakama kanye nokwehla kwephimbo elungeni elelama elokugcina (penultimate syllable). Uma sekuphindwaphindwa, akube kusaba bikho ukudonseka bese sigcina sesisheshiswa lesi saga. URitter, (1955:51) uveza isaga esigama linye esikhathini sikaShaka uma ethi:

> Shaka and his 'one hundred' did practically all the fighting, and completely outshone the rest of the regiment. Led by Shaka, with his terrifying war-cry SI-GI-DI!, they were irresistable.

Kuyenzeka futhi uma umuntu ephumelela alusebenzise lolu hlobo lwesaga athi: "Ngadla!" Akabi bikho nokho obizayo kepha umuntu usuke ethokoza ngokuhlabana kwakhe.

1.4.2.2 Izaga ezimagama mabili

Kuyenzeka ukuba induna ngokusho amagama amabili bese namabutho ephendula ngamagama amabili kanje:

Siyizithulu, Thuthulukela!
Siyizithulu thuthulukela.
Emandeni!
Iyithulu! Iyithulu!

Lokhu ukuthi: "Siyizithulu!" kukhomba ukuthi:

Thina mabhungu sesithukuthele asisezwa lutho.

Kuyacaca nje ukuthi isakhi usi- uyisivumelwano senhloko esikhomba abantu abakhulumayo. U-yi- uyisakhi sesibanjalo. Siyaqonda ukuthi isibanjalo singaphansi kwesilandiso, ukuba yisithulu. Ukuhlobana kwebizo, isenzo kanye nesibanjalo kulesi saga kukhomba ukuthi kukhulu okuzokwenziwa yiviyo ezitheni.

Kuyenzeka futhi induna uma ikhuza isho amagama amabili kodwa impendulo ibe ngamagama amathathu kanje:

Umnt' ephuka!

Wephuka ithambo phakla.

Ukufakwa kwesenzukuthi uphakla kugqamisa futhi kuchaze ngokwedlulele ukuthi uma kutitinywana ngezinduku ithambo lingephuka phaqa. UDonda, *(1997:10) uthi:*

Idiophones have a tendency to vivify speech.

1.4.2.3 **Izaga eziyimisho**

Uma induna ikhuza isaga esiwumusho namabutho aphendula ngomusho ogcwele kanje:

Sadlani zinsizwa na?
Sadl' inkawu,
Isilwan'esikhulu,
Esindiza phezulu,
Sadl' inkawu.

1.5 Indlela yokucwaninga

Kuzofundwa izincwadi ezithinta amahubo, izaga kanye nezigiyo ukuze ziqoqwe nolwazi lwazo lusetshenziswe.

Isinyathelo sesibili kuyokuba ukuhambela imikhosi ebalulekile yesizwe lapho izinduna zezinsizwa namakhosi bekhuza khona izaga futhi behuba namahubo amakhulu. Lapha siqonde uMkhosi WeLembe, Owomhlanga noWokweshwama.

Kuzohanjelwa amakhosi, abanumzane namabutho ngenhloso yokukhanyisa kabanzi ngamahubo nezaga. Kuzobuye kuvakashelwe uMnyango Wamasiko naMagugu aKwaZulu ukuze kutatululwe izaga namahubo, abhucungwe maqede ahlaziywe.

Ongoti nosaziwayo abanjengoKhumalo bayothululiswa amahubo abake bawadlala ohlelweni iZaqheqhe ukuze kutholakale isakhiwo nengqikithi yawo.

Emculweni womasikandi kuyoqokwa izingoma zikaMgqashiyo Ndlovu ngoba zingamahubo ukuze zibuyiselwe endaweni yazo efanele.

Ekugcineni kuyohlolwa ukuthi bungakanani ubunkondlo obusemahubeni nasezageni. Imiqingo kanye nemiqingwana yongoti iyocutshungulwa kabanzi ukuze kube nemisebe yelanga ezokwenza lo mkhakha ophethweyo ukhanye.

1.6 Umklamo wocwaningo

Lolu cwaningo luqondene nezaga ezishiwo ngamabutho aKwaZulu kanye namahubo amadala aKwaZulu asetholakala kumaNgoni ase Malawi. UVilakazi, (1946: 12) uthi:

> We do not know how old these war-songs are, but a number of them have certainly been handed down through centuries.

Akhona futhi amahubo aqondene nemilando yamakhosi, awokuganisa, awomncamo, awokwemulisa, awokweshwama, awokubekwa kwamakhosi, awokutshalwa kwamakhosi, awamantombazane kanye nalawo angawempi.

Kuzohlolwa izinhlobo zamahubo ukuze kutholakale iqhaza lawo ebunkondlweni. Kubuye kubhekwe isakhiwo samahubo kanye nengqikithi yalokho akushoyo ukuze kuhlolwe ukuthi ilekelela kanjani olimini lwesiZulu. Izindikimba ezidingidwa emahubeni zizohlolisiswa ukuze kutholakale ukuthi lezo zindikimba zihleleke kanjani esakhiweni samahubo.

Kuzobukisiswa izinhlobo zezaga ezikhuzwa ngamabutho kaZulu. Kuzobhekisiswa isakhiwo kanye neqhaza lezaga ekuthuthukisweni kolimi lwesiZulu. Kuyohlolisiswa ukuthi yini lena esesageni eyenza ukuba sinike amabutho isibindi sokuya empini ngaphandle kovalo.

Kuzoxilongwa ubuhlobo obunzulu phakathi kwamahubo, izaga kanye nezibongo zamakhosi. Kuyocwaningwa iqhaza lamahubo nezaga ekwakhiweni kwezibongo zamakhosi. Kuyatholakala ukuthi eminye imigqa iqukulwa injengoba injalo isuswa ezibongweni zamakhosi iyokwakha amahubo. Kunezibongo zenkosi uDinuzulu ezitholakala

kuNyembezi, (1978:105) ezithi:

> UMamonga woSuthu.

Uma amabutho ebikela inkosi uDinuzulu ukuthi impi yamaNgisi (obhevula) isingene kwaNongoma ukuba iyosiza uZibhebhu ahuba athi:

> Yangen'eyobhevula!
> Yangena Mamonga woSuthu.

Kuzobukisiswa izifengqo ezidala ubuhle bobunkondlo emahubeni kanye nasezageni. Kuyobhekwa ukuthi bathini ongoti ngezifengqo ezinkondlweni zesiZulu. Izibonelo ziyotonyulwa kuwo amahubo nezaga.

Kubukwe umgqumo kanye nesigqi esisemahubeni kanye nasezageni. Lokhu kuyolekelela ngokuchaza ngendlela ejulile leyo migqa enamagama adala incazelo ethe phecelezi emahubeni kanye nasezageni. Isigqi siyohlolisiswa ngokubhekisisa ingaphandle lamahubo nezaga njengokuxhumana, imvumelwano siqalo, imvumelwano maphakathi imvumelwano sigcino kanye nempinda.

ISAHLUKO 2

2.0 IMVELAPHI YAMAHUBO, IZINHLOBO KANYE NOMSEBENZI WAWO

2.1 **Isingeniso**

Isidalwa esiwumuntu sihlabelela ngazo zonke izinto ezisizungezile. Amaciko asebenzisa izinhlupheko nezimpumelelo ukuze akhe umsebenzi wobuciko. Ongoti basebenzisa ulimi ukuze baqambe amahubo. Imicimbi yesizwe isuke izimaziseke ngokwanele uma ingungwe ngamabutho ahuba maqede kuswice unwele kulabo abazalelwa kule ngabadi kaPhunga noMageba.

Amahubo anobunkondlo. Iningi lezinkondlo ikakhulukazi izibongo, zinezinkomba zokuthi zihlobene namahubo. Ubunkondlo bamahubo buyadlondlobala ngoba sekukhona nalawo asuselwe nasezintweni ezifike nabelungu. Ubungoti, ubumpetha nobunyoningco babaqambi bugqama kakhulu uma besebenzisa okukhona ukuze bathole okungekho. Lapha siqonde ukuba kuthathwe umlando owaziwayo uguqulwe ube yihubo. Ihubo-ke liyinkondlo ehayekayo. Ukuthi amahubo asuselwa ezehlakalweni akuchazi ukuthi abaqambi abanabungoti uma uGarrison, (1952:576) ethi:

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

Amahubo empi ahutshwa ngamabutho ezenzela wona ukuba aqungeke isibindi sokulwa. La mahubo enza ukuba nenkosi iwethembe ngenxa yamazwi okuzethemba aqukethwe yihubo. Amahubo omndeni ahutshwa wumndeni ekhonza amadlozi. Lokhu bakwenza nxa beyoganisa noma benza umsebenzi. Basuke bekhonga izicolo zamathongo.

2.1.1 Imvelaphi yamahubo

AmaZulu akholwa wukuthi adalwa wuNkulunkulu. Phakathi kwamagama uMdali aziwa ngawo, kukhona nelithi wuHlanga. ISilo sibizwa ngalo uHlanga ehubeni elithi:

> Uyamemez' okaNdaba,
> Uyinkosi yoHlanga!
> Hhe......hhe........
> Uyinkosi yoHlanga.
> Uyinkosi yamakhosi!
> Hhe.......hhe.......
> Uyinkosi yoHlanga

UVilakazi, (1946: 145) uluchaza kanjena uHlanga.

> The word uhlanga means "original stem or ancestry without the beginning or end; eternity." So the man was created from original material or substence which before then had no human analogy. By "amakhosi ohlanga and izizwe zohlanga", is meant such kingship and clans as were the first to appear.

Imvelaphi yaleli hubo isenkolweni yeSintu ekuthini siyizidalwa zoHlanga. Uma iSilo sibusa, kumele sazi ukuthi leli hubo liyashumayela ukuthi sona siyinkosi phezu kwamanye amakhosi.

> Uyinkosi yamakhosi.

Inkosi yamakhosi kuhle yedlulisele uholo lwayo emakhosini, ezinduneni zesizwe, ezinduneni zezinsizwa kuze kufike kubantu. Kuyacaca-ke ukuthi ubuhlakani bokubusa kuhle inkosi yamakhosi ibucele kulo uHlanga. *Uma sakha ongumnini sihlanganisa lezi* zakhi:

1. Isivumelwano senhloko u -i-
2. Isakhi sesichasiso u -a-
3. Ibizo eliwumnikazi uhlanga

Kwenziwa kanje:

i- + - a - + uhlanga.

Onkamisa abaphezulu bayangwaqaziswa uma bendulela u- -a kanjena:

[i] →[y]/ - a

[u] → [w]/ - a

Lokho kusho ukuthi uma sithi:

i- + -a -+ uhlanga > yohlanga
↓ V
y o

Lokhu-ke kusicacisela ukuthi umnikazi wenkosi wuHlanga. Yikho-ke kumele ibuse abantu boHlanga ngolwazi kanye nangentando yoHlanga. UDonda, (1997:24) uthi:

> Leli hubo akulona elokudlala. Noseseyo akasaseli kulo. Ingani phela lithinta ubukhosi. Lichaphazela umlibo oxhumanisa ubukhosi bakwaZulu noHlanga lwesizwe. Yikho inkosi ibizwa ngohlanga lomhlabathi abanye bethi wuhlanga lwezwe.

Lapha kwaZulu naseSwazini amatshitshi aye ahambise umhlanga eSilweni njengophawu lokubonisa izwe ukuthi aseyizintombi nto. La matshitshi awuletha ngosuku loMkhosi Wohlanga lomhlanga. Lo mkhosi uthathwa njengobusisiwe yiNkosazana yezulu uNomkhubulwane. UNtombela, uMathenjwa noDonda, (1994:4) bathi uNomkhubulwane:

> Ubhekene nayo yonke impilo yesimame, ubuntombi bezintombi; ukukhulelwa komame kanye nomkhuhlane ezinganeni. Yonke impilo yesimame ibhekwe wuyena ngeso elibanzi.

2.1.2 Amahubo athathelwa emilolozelweni

UKhumalo, (1993: 4) uveza ukuthi ukuhuba kuqala emlolozelweni awubiza ngomlolozelo buthule/ mvunge. Lapha uMntungwa uthatha ukuhlikihla kukanina lapho ekhahlelwe khona yingane isengaphakathi njengokuthunduzela okuhambisana nokuhuba buthule:

> Uyaye uthuke usuhlikihla ngesandla sakuthunduzela lapho. Lokho kuhlikihla ukuphelekezela ngesigqi senhliziyo buthule noma ngemvunge engaphumiseli nhlamvu esithi ngesiNgisi "humming" (ukumungunya).

Uma ingane isizelwe ikhula ngayo imilolozelo. Imilolozelo-ke inobunkondlo kanti eminye yayo iyahubeka. UNtuli, (1984: 16) uthi:

> What is generally known as imilolozelo includes other types of poetic pieces like refrains from traditional narratives, dialogues and bird songs.

Umlolozelo wokubala izinyoni ohubekayo uthi:

Wen'usematholeni!
Utsetse........
Ijuba ligad'elikhulu.
Gqiza selesele.
Wen'usematholeni!
Utsetse.......
Ilanda ligad'elikhulu.
Gqiza selesele.

Lo mlolozelo welekelela izingane ukuba zazi izinyoni eziningi, nokho lowo oholayo uthola isikhathi esiningi sokucabanga. UKhumalo, (1993: 16) uveza indlela esasiphicaphicwano yokusho izinyoni eziningi ngesikhashana esincane ngokubuza umbuzo othi:

Wazi nyonini?

Lokhu kwenzeka kanjena:

Umbuzo:	Wazi nyonini?
Impendulo:	Ngiyayazi.
Umbuzo:	Wazi nyonini?
Impendulo:	Ngaz'ungcede.

Lolu lwazi lwezinyoni luba yisingathekiso ehubeni likaMpande elikuHlongwane, (1995:1)

elithi:

Inyoni yaphezulu,
Umlindazwe, zinyane lengwe,
OmSwazi kabasakwaz'ukuthula,
Yek'izimpiso zakho Nkosi.

Imbongi kuNyembezi, (1978:63) iveza ukuthi iNkosi uMpande wayendiza ngobuchopho:

Inkonjan'eyedukel'ezulwini.

2.1.3 Amahubo asuselwa ezinganekwaneni

EMakhabeleni kukhona itshe likaNtunjambili. Yileli tshe uMsimang, (1982:55) akhuluma ngalo:

> Kanti uhleli nje usaziwa ngisho kude le ko Ntunjambili? Phela yena ubengazi ukuthi le ndawo yakwaNtunjambili ikhona ngempela. Ubethatha ngokuthi nje lelo yizwe lasezinganekwaneni, izwe lawo Demane no Demazane abahlabelela bathi:

Litshe lika Ntunjambili,
Litshe likaNtunjambili,
Kalivulwa ngabantu;
Livulwa yizinkonjane;
Zon'ezindiza phezulu.
Ngivulele ngingene.

Leli hubo lifakaza ukuthi lokhu umuntu phaqa angeke akwenze. Angaphumelela ukukwenza uma engaphenduka inkonjane. Umuntu oyonqoba yilowo ongase andize ngengqondo esuke enjikweni yempunzi aye kweyenkalankala. Ukungahlali ndawonye kuyomenza angawadli amajwabu. Umuntu osenolwazi njengenkonjane uyokhuluma namatshe amlalele, uyowatshela ukuba amvulele angene nempela kube njalo. Athi itshe aliphenduke isinkwa, kube njalo. Wukundiza ngobuchopho okwakuqondwe wuShaka uma

etshela uDingane noMhlangana ukuthi izwe liyobuswa yizinkonjane ezindiza phezulu.

2.2 Amahubo asuselwa kubasebenzisi bomuthi

La mahubo ahutshwa ngabantu abakhuthaza ubunyanga begxeka ubuthakathi. Baqunga isibindi izinyanga bese bekhombâ ngenjumbane abathakathi. Bethemba ukuthi ubuthakathi bungethuka buncipha.

Abantu abenza imithi yizinyanga nabathakathi. Izangoma okwazo wukubhula kodwa akukho esikweni ukuba zenze imithi. Iziguli ziyayisebenzisa imithi bese-ke kuthi ekwenziweni nasekusetshenzisweni kwemithi kuvele amahubo.

2.2.1 Amahubo agxeka ukuthakathi

UDonda, (1997: 27) uveza ihubo elikhuza ubukhunkuli:

> Mhlane Ntuli of eNsingweni, which is close to Gingindlovu urges people to practice sorcery if the sorcerers bewitch them. He sings the following song in this regard:
>
> Ngihlushwa yindod'endala
> Izungelez'umuzi wami,
> Nami ngizoyitheng'imfene.

Kuyabonakala nje ukuthi umthakathi wasebusuku nogibela indangala wuye lona ozungeza imizi yabantu ebusuku maqede abasokoce bafe beshunqa. Leli hubo lisebenzisa umthetho weso ngeso. Leli hubo linesingeniso lapho kuvezwa khona indoda ehlushwayo kanye nomkhunkuli okhathaza umuntu. Indikimba isemgqeni wesibili lapho kuvezwa khona ukuthi le ndoda endala izungeza umuzi wayo. Umugqa wokugcina ukhomba ukuthi ngeke yona ilokhu ikhwixe imikhono ugagada womthakathi eyimele ehlela umndeni wayo ngekhubalo. Ngakho-ke nayo isizimisele ukuba nayo ithenge imbuzimawa ukuze

nomthakathi ekezwe ukuthi kubuhlungu kanjani ukuloywa. Uze afise ukukhokhisa ngomuthi nje lo mbhemu ucasulwa nawukuthi lo hodoba womthakathi le mfene yakhe uyibeka endlini ehubeni elithi:

> Uyeyisa!
> Uyeyis'umatheng'umuthi!
> Uthakatha nje,
> Unemfen' endlini.

Umthakathi uthathwa njengesishingi esigabe ngokukhendlela abantu. Lo muthi othengwayo kuyachazwa emgqeni wesithathu ukuthi ungowokuthakatha. Kunenhlese yesibanjalo (associative copulative construction) emgqeni wokugcina lapho abahubayo beveza ukuthi umthakathi ufuye imfene futhi uyifuye maqede wayifihla endlini, emgqeni othi:

> unemfene endlini.
>
> u- + -na- + imfene > unemfene.

Amantombazane ake abahaye abathakathi ngokuba ababize ngababulali ehubeni lesigekle elithi:

> Kodwa ngizongena kanjani kwambulali?
> Hhayi kwambulali,
> Hhayi kwambulali
> Ubab' usezulwini.

UDonda, (1997: 27) uyalichaza leli gama lombulali:

> The term umbulali (killer) is used in common language and did not develop from the use of umuthi. This word, however, borrowed from ordinary discourse for the use in the context of umuthi.

Abathakathi abanendaba, basokoca ngisho sebekhuziwe. Isililo sabantu abafa beshunqa asinqamuki. Izintombi kwala ngisho sezimhayile uyisezala kodwa zidlule ziyogana khona kwamthakathi. Noma umlobokazi esemphakela uhodoba akaziyeki izikhwama. Abantu

baze balulekwe ngehubo elithi:

> Kancengi! Kancengi!
> Nom'esuth'umthakathi.
> Wen'uzwe ngobani
> Ukuth'umthakath'uyancenga?

UDonda, (1997:4) uthi umthakathi:

> is the one owabunjwa ngenhliziyo embi (who was moulded with an evil heart).

Uma kulwa impi, amabutho ezitha avamisa ukuthakatheka ngenxa yezintelezi zempi ezisetshenziswayo. Labo abasuke sebebanjwe yintelezi bayabhuqwa ngehubo. UDonda, (1997: 16) uthi:

> If intelezi yempi comprises umnyisi (medicine to cause diarrhoea) the enemy is said to be plagued by diarrhoea. The treated regiment will then sing the following war-song:
>
> Wanya wethu!
> Wanya singakafiki?
> Wanya wethu!
> Wany' inqwab' engaka wethu.

2.2.2 Amahubo asuselwa ebungomeni

La mahubo ahutshwa yizangoma. Zisuke zizihubela zona ukuphakamisa idlozi. Ziwahuba nxa zigida noma kuyingomboco. Nempela idlozi liyaphakama bese zihluba udlubu ekhasini. Imimoya evama ukungena izangoma kuba wumndiki, umndawe, umnguni, umlozi kanye nedlozi. Kunehubo elithinta umndiki kanye nomndawe elithi:

> Uyingwe mndiki!
> Uyingonyama!
> Sikhuphul'amandawe.

Lezi zilwane ingwe kanye nengonyama zithanda igazi. Umndiki yimimoya yabantu abafa ezimpini, abafela eziswini zonina kanye nalabo abafela ezingozini ezahlukene. Le mimoya

yabo iyalithanda igazi, yikho-ke ingathekiswa nezilwane ezithanda igazi, ingwe nengonyama.

2.3 Amahubo amantombazane

Uma kuzelwe intombazane kuyaziwa ukuthi izinkomo ezalobola unina zisuke sezibuyele esibayeni. Uma isikhulile yenzelwa umhlonyane kuhutshwa leli hubo:

> Kuthonjwe ngaphi kwakhal' ingungu?
> Oyaye!
> Kuthonjwe eZingeni kwakhal' ingungu.
> Kuthombe bani kwakhal' ingungu?
> Oyaye!
> Kuthomb' uMamozi kwakhal' ingungu.
> Oyaye.

Bathi uma behuba leli hubo ibe ikhala ngempela ingungu. Ikhala njalo ihambisana nokusina okuhambisana nenkwahla yehlombe. Kunenkolelo yokuthi uma lowo okhuliswayo engaseyiyo intombi nto, ingungu ayiyukukhala kepha iyobhibhidla. Savela kanjalo isaga esithi:

> Ingungu engenantombi ayikhali.

2.3.1 Amahubo omemulo

Amantombazane onke asethombile kumele enzelwe umhlonyane kodwa umgonqo wenziwa wuyise ebonga intokazi yakhe ngokuziphatha kwayo okuhle. Umemulo kumbe umgonqo wenzelwa intombi engakaqomi. Nanka amanye amahubo ahutshwa ememulweni:

Elam' elam' elam' iduku,
Seliyoma eNqutshini.
Ngeke ngiyek' insizwa
Ngiqom' umahlalela.

Ongumnini uphindwa kathathu nje emgqeni wokuqala utshela izinsizwa ukuthi insizwa yaseNqutshini iyawuguduza umoya wale ntombi. Iyakugcona okuyizinsizwana mbuzana ukuthi kungomahlalela. Akumele njalo nensizwa yase Nqutshini ithi ingezwa lelo hubo bese izethembisa kakhulu ngoba intombi iguquka ngomzuzwana nje. Izintombi ziyazi ukuthi umuntu ulifela isoka engakaliqomi nakuliqoma. Yikho nje izintombi zihuba zithi:

Ngangoneni?
Ngangoneni kuwe?
Ngangonen' uzung' bulale nje?
Uz'ung' bulale?

Amantombazane asuke esefakana izichitho ukuthi ingalitholi isoka leyo echithwayo. Kuyo yomine le migqa ibuza isizathu ukuthi ize iqulelwe izichitho idleni kabani? Phela umuntu okhunkuliwe kuthiwa ubulewe. Likhona futhi ihubo eliveza ukuthi intombazane uma isigonqiswa kusuke sekufuneka izinkomo elithi:

Wemkhwenyana sibheke sabheka!
Ziphi?
Sibheke sabheka!
Ziphi?
Mus' ukulobola ngemali!
Ziph' izinkomo wemkhwenyana?

Umkhwenyana nesoka yizinto ezimbili ezahlukene. Isoka yilowo oseqonyiwe kepha umkhwenyana yilowo osuke eselobolile. Lona okuhlatshelelwa ngaye kuyacaca ukuthi akakabi wuye umkhwenyana kodwa useyisoka. Kuyimpambankwici lokhu ngoba leli soka selike lazama ukulobola ngemali kodwa kwenqatshwa, kwafuneka izinkomo ezihamba ngamasondo. Yize imali isibizwa ngenkomo yephakethe kodwa ayizenelisi izidingo

ezitholakala enkomeni. Lezi zintombi ezihubayo zithumela izwi lababphansi:

Mus' ukulobola ngemali.

Phela abaphansi babelobola ngezinkomo hhayi izinkomo zephakethe. Kukhona ihubo elithi:

Ishoba lenkom' emnyama
O! He! Sobona ngani?
Iya wo! Sobona ngani?
Ishoba lenkom' emnyama
O! He! Sobona ngani?

2.3.2 Amahubo omkhehlo

Umkhehlo ukhomba ukuthi intombi isizowushiya umuzi wakwabo iye kwamfazi ongemama.

Ukuyogana ike ikubuke kuwukushona kwelanga uma abazali sebaya ezweni lezipho zonke.

Ivele ihube elithi:

Langa lashona lashonel' ukwenzani?
Hhiya -hhe!
Langa lashona bab' ezintabeni!
Hhiya -hhe!
Angisenababa angisenamama!
Hhiya -hhe!
Angisenamkhulumel' ezintabeni!
Hhiya -hhe.
Ingab' ezam' izinkomo zodliwa wubani?
Hhiya -hhe!
Ngob' owam' ubab' umfokazana.

Ukuba khona komzali kunika ingane ukufudumala nokukhanya. Kuye kuthiwe ufudumele umuzi ngoba ungeneka. Usuke ugqamile futhi umuzi uma izingane ziziphethe kahle. Yizeluleko umzali akhanyisa ngazo umuzi wakhe. Ukushona kukababa kuza nobumnyama emndenini. Kuleli hubo le ntombazane eqambayo ikhihla isililo uma ithi:

Langa lashona
Lashonel' ukwenzani?

Le ntombazane ibona ubumpabanga nobuswezi buyikhungatha uma ilanga liyosithela ezintabeni. Uma selibomvu, selilengela ukuyosithela, abantu basuke bengasakuzwa ukushisa kwalo. Leli vuso lokweswela imfudumalo lenza ukuba intombazane ibuze umbuzo othi:

Lishonel' ukwenzani?

Siyajiya isimo uma kuvela ehubeni ukuthi:

Angisenababa angisenamama!
Angisenamkhulumel' ezintabeni.

Uma uyise nonina sebelele umlalela wafuthi, le ngane isibizwa ngentandane. Le ngane iyazidinga izeluleko nokusolwa kepha isiyazeswela. Uma kukhona okonakele, kuthiwe iyaphoqwa yiyo kungabi bikho muntu oyikhulumelayo. Umuzi wakubo ugcina usufana nentaba lapho impunzi idla emini khona. Kunokuxhumana emgqeni wesithathu nakowesikhombisa uma kusetshenziswa igama elithi:

Ezintabeni

Ilanga elinguyise lasithela ezintabeni maqede le ngane ayabe isaba namkhulumeli ezintabeni. Kuyabonakala ukuthi zehlukene lezi zintaba. Intaba iyasithela uyise wuMvelinqangi. UDavide kaJese kumaHubo, 121:1 uthi:

Ngiphakamisela amehlo ami ezintabeni; usizo lwami luvelaphi na?

Ibiyoba nomkhulumeli le ngane ukuba ibiphakamisele amehlo ayo kulezi zintaba. Izintaba zaleli elimagade ahlabayo yizo lezi eziyipheke ngobhojwane. Izibuza omunye umbuzo othi:

Ingab' ezam' izinkomo zodliwa wubani?

Iyazi ukuthi kumele ilotsholwe ngelinye ilanga. Umuntu odla izinkomo kumele athengele

intombazane izimpahla egana nazo. Ibona kahle ukuthi noma ingalotsholwa kodwa iyogcina ingenazo ngisho izimpahla zomabo. Le ntombazane ibona kahle ukuthi kuyothi noma ihlekwa lapho egane khona ayinakukhulunyelwa muntu ngoba lowo mfokazane odle izinkomo uyobe ezipholele emzini wakhe.

Kuyenzeka ukuba intombi ithi isikhehlwa kube kungasekho muntu kubo. Kunehubo elidabukisayo elithi:

> Ngasala ngedwa kwabakwethu!
> Kwabakwethu.
> Ngangedwa kwabakwethu!
> Umlungis' uzithel' isisila.

Ukunganakwa kwentandane kuyenza ikholwe wukuthi ukulungisa nokona sekuyefana nje. Igcina ijeziselwa ukulunga kwayo.

Kuyenzeka le ntombi ekhehlwayo imhaye uyise ithi:

> Ubab' ubeth' angimal' impela!
> Woqinisela.
> Ubeth' angimal' impela
> Woqinisela!
> Ubeth' angimale kanjani?
> Qinisel' ungaqed' amadoda.

Leli hubo liveza ukuthi uyise wale ntombi ubengena izindaba zezingane. Alikho ilungelo lokuba uyise wentombi anyundele isoka lentombi. Izintombi ezivumayo zeluleka ngokuba iqinisele intombi esokeni layo. Uma le ntombi izibuza umbuzo othi:

> Ubeth' angimale kanjani?

Kuveza ukuthi le ntombi isalithanda isoka layo. Iyamangala nje ukuthi ingaliyeka kanjani isoka layo isalithanda na? Amantombazane avumayo ayitshela kwezikabhoqo ukuthi uma

le ntombazane eqoma njalo ingalokhu ipheka ithulula ingaze iqede amadoda.

Ukwala isoka kodwa intombi isalithanda kuvama ukuba kugqamise isaga esithi:

Lapho amanzi ake ama khona ayophinda ame.

Izintombi-ke zikukhuza ngehubo lokhu:

Ungamali, ungamali!
Male..........
Ungamal' um' usamthanda
Ungamali.

Kuyadabukisa ukuthi njengoba izintombi zelulekana ngokuba kube yinhlwanyelo eyandayo ukuba lingaliwa isoka uma lisathandwa kodwa kulo lelo hubo kube khona abafaka unyawo lwengulube bathi:

Male..............

Lokho kubonisa ukuthi abantu abayi nganxanye bengemanzi.

2.3.3 Amahubo omgcagco

Kuke kwenzeke ukuba intombi iganiselwe umuntu engamthandi. Uyise usuke efuna izinkomo engenandaba nenhlalakahle yomntanakhe. Uma isigcagca iyabachakida abazali bayo ukuthi bayiganise umuntu engamfuni:

Ubaba lon' udayise ngami!
Yimpi.
Udayise ngami!
Yimpi.
Wo bakhalel' izinkomo.

Leli hubo liyagxeka. Le ntombi ayisazithathi njengomuntu kodwa izibona iyimpahla edayisayo:

Ubaba lona udayise ngami.

Isabizwana sokukhomba eduze esithi: "lona", sigqamisa ukuthi ingane isiphelelwe yinhlonipho. Uyise isimkhomba ngenjumbane phakathi kwabantu. Vele ihubo lesigekle limtshela kwezikabhoqo lowo okukhulunywa naye.

Abavumayo babona kahle ukuthi siyimpi lesi senzo. Umugqa othi:

Wo bakhalel' izinkomo,

ukhomba ukuthi uyise udayise ngengane yakhe ngoba efuna izinkomo. Kunokubikezela ukuthi le ntombi ingase yeqe basale bencela izithupha abasemzini. Ngeke besakhala ngomakoti kodwa bayokhalela izinkomo zabo ezemuke nomfula. Umdayisi odayise ngendodakazi yakhe uyogcina ezibuyisele emuva lezi zinkomo bese ezikhalela.

Kuyenzeka ukuba uyise wentombi eganayo abe yisihlabani empini. Iyasuka ingane yakhe iyogana kuso lesi sifunda uyise asibulalela abantu futhi kwagcina kuthunjwe nezinkomo uma kuhutshwa ihubo elithi:

Ubaba nje kathandwa!
Yimpi.
Kathandwa!
Yimpi.
Wo! Kathandwa ndawo!
Wo! Bakhalel' izinkomo.

Isililo eskuleli hubo sixuba ukukhalela izidumbu kanye nokuthunjwa kwezinkomo. Le

ntombi iyamshwelezela uyise. Ihlawula ngayo uqobo. Iyazi ukuthi uthando lusibekela inqwaba yezono.

Kukuwo amahubo omgcagco lapho umlobokazi osinayo ekhononda khona ngezichitho ezichelwa ngabanakwabo. Abavumayo bameluleka ukuba ahambe ngendlela evundlayo:

> Yebuya mame ngafel' emnyango.
> Hamba ngendlel' evundlayo.
> Baphambene bodwa!
> Besab' imithi yabo len' abayenzayo,
> Bayichitha kuze kuse.

Umugqa wokuqala ukhombisa ukukhala komlobokazi ngenxa yokweqa umuthi emnyango. Uzwakala ethi:

> "Yebuya mame!"

Kuthi uma abantu bevula izindlebe beqwebula namehlo ngoba befuna ukuzwa nokubona ukuthi udliwa yini umntanomuntu avele abatshele athi:

> "Ngafel' emnyango!

Abavumayo bayamlayela ukuba angaveli eqe nje emnyango:

> Hamba ngendlel' evundlayo.

Kuyabonakala ukuthi kuyaziwa ukuthi umakoti uyathakathwa ngoba labo abakhunkulayo kuthiwa sebephambene bodwa. Uma-ke abantu sebexabene izifuba ziphuma zonke. Kuyavela ukuthi:

> Besab' imithi yabo len' abayenzayo,
> Bayichitha kuze kuse.

UDonda, (1997:4) ubona ukuthi ngumthakathi wasebusuku osebenza ngomnyama:

> He places umbhulelo and umeqo at the gates and doors of the
> people's houses. He always works during the night under the cover

of darkness.

Umlobokazi ogana emzini odla imbuya ngothi uzwakala ngakho esezikhalela, ecela ukuba abazali bakhe bamthekelise uma ikati selilele eziko kulo muzi azogana kuwo:

Baba nomam' anodla ningishiyele!
Wo! Mina ngagana ngiseyingane,
Ngiyinto yokwenzani?
Ngaze ngahlupheka.

Kuyamangalisa ukuthi le ntombi isimbongoza nje, yiyo eyazibona ukuthi isiyintombi esingagana mhla ivumela isoka layo ukuba lithumele abakhongi. Empeleni nabazali bale ntombi bavele bamangale nje ukuthi yayize ivume bathathe izinkomo zabantu nje yayingazi yini ukuthi iya ekuhluphekeni.

Kuye kudabukise kakhulu uma umakoti esezwakala ehuba ethi:

Ngimshiyil' ubaba nomama,
Sengizokhonza laph' ekhaya.
Thola Donda,
Thol' intandane,
Intandane kaMkhathini.

Ngamshiy' ubaba,
Ngamshiy' umama,
Nezingane zakwethu,
Noma sengigula ngifa,
Bayoth' emzini ngiyazenzisa.
Sondelani bazali bami.
Ngibamb' ithambo sehlukane.

UNtombela, uMathenjwa noDonda, (1997: 56) bathi:

> Lapho umakoti usuke esezijuba, ezinikela phambi kofakazi. Etshela izwe ukuthi uyabashiya abazali nezingane zakwabo, useya kwamfazi ongemama. Uzicelela inkonzo kulo muzi, ucela bamthole, abe ngowakhona. Lokhu kukhombisa ukuthi othandweni lapha kunezinqumo ezinqala umuntu okufanele azithathe. Kufanele

kube khona okuthile okuyigugu kuye okufanele akudele.

2.4 Amahubo empi

UNtombela, uMathenjwa noDonda, (1997: 52) bathi:

> Wona-ke asetshenziselwa ukuthi ashisise igazi avuse leliya qunga nosikisiki lwempi. Athunuka amanxeba, avuse nezifesane esezaphola, bese akha izibhelekexe zamahlule enhliziyweni.

UKhumalo, (1993: 45) uthi:

> Avusa usinga, amadlingozi nombhejazane eNkosini, emabuthweni kanye nasesizweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

2.4.1 Isisusa sempi

Impi isuswa wukungezwani phakathi kwabantu ababili abanabalandeli. Kusuke kukhona osuke efuna ukwengamela omunye. Lowo-ke azitshele ukuthi lokho kungenzeka efile waba yizicucu. Lezi zindaba zengxabano ziqala zingamahemuhemu axoxwa ematshwaleni. uPhuzushukela wagqamisa ihubo lempi elithi:

Aziphel' izindab' ematshwaleni!
Nas' isinyikanyika sendaba,
Kodw' izindaba zophela nini?
La sohlangana khona
Kophel' abantu.

Wenduna khuz' abantu bakho!
Nas' isinyikanyika sendaba.
Siyizwil' inkulumo.
La sohlangana khona
Kophel' abantu.

Laba abezwa izindaba maqede kubhibhe isilonda enhliziyweni basuke sebekhohliwe ukuthi amazwi okutshelwa abulala inhliziyo. Bayalibala futhi ukuthi amazwi afika esevunule ngezinjobo. Kusuke kungaseyiwo odwa abeshiwo yizitha. Amazwi ashiwo yizidakwa agcina esuse olukhulu udayakazana lwembedumehlwana. Ubukhulu bale ndaba bubizwa ngesinyikanyika kuleli hubo. Ukuphindwaphindwa kwesiqu egameni elithi isinyikanyika kuhambisana nokuphindwaphindwa kwamagama ayiziswana. Abanemiqondo ehluzekile bafisa ukuluqeda udungunyane uma bethi:

Kodw' izindaba zophela nini?

Abashokoshi bempi baveza uchuku nosongo:

La sohlangana khona kophel' abantu.

Kusuke kuthungeleke umlilo equbuleni uma nezidakwa zezitha seziyimungunya ematshwaleni indaba eziyizwe isivunule.

Izincithabuchopho zasezitheni ziye ziyibeke ezinduneni le ndaba. Inhloso yazo wukuba kube yileyo nduna ilamule abantu ukuze kungachitheki igazi isidingo singekho:

Wenduna khuz' abantu bakho.

Lezi zincithabuchopho ziyasibona lesi sinyikanyika sendaba. Ingani zizizwa kahle iziqhwaga zangakubo zithi:

Siyizwil' inkulumo.

Izinsizwa zakulo mkhakha ofuna kulanyulwe zigcina sezisho amagama afana nse nalawo ashiwo yizitha athi:

La sohlangana khona kophel' abantu.

Uma izwe seliphenduke kanjena kuthiwa ligqabuke indlebe. Kungaleso sikhathi lapho

izishoshovu zifaka bonke abantu umoya wempi. Abangayithandi impi bavele bakhale ngalowo ophehla uthuthuva bathi:

Izwe liyaphenduka
Bonk' abantu.........
Bakhala ngawe.

Kungaba yisu elingcono ukuba abantu bawahlole amagama abawashoyo ukuze angabi yisisusa senzondo nempi. Ihubo liyakuveza ukuthi izihata (amagama ayiziswana) zidala inzondo:

Thina asinanzondo!
Asinanzondo.
Sizond' amagam' aphuma ngomlomo.....
Izinkani ziyophela.

Kuyenzeka ukuba impi isuswe yizenzo njengokuba kubulawe abantu belele, ababulali baphelele emehlweni. Yilokhu kufa kwabantu okudala amanxeba enhliziyweni. UMgqashiyo Ndlovu, (1994) uthi:

Uth' angikhulume kanjani?
Uth' angikhulume kanjani?
Sinamanxeba sinje?
Uth' angikhulume kanjani?

Uth' angiy' esontweni!
Uth' angivum' izono.
Uth' angikhulume kanjani?
Sinamanxeba sinje?
Uth' angikhulume kanjani?

Umnta kaGatsheni ucasisa ukuthi luyasuswa uqweqwe esilondeni ngaphambi kokuba sifakwe umuthi wokwelapha. Umuntu akagcobeli ensileni kodwa uyageza kuqala ngaphambi kokuba agcobe amafutha.

2.4.2 Amahubo okulungiselela impi

Abantu bayayidinga intelezi yokubathukuthelisa. Amahubo ayayelekelela intelezi ukuba ibe namandla. Abantu basesifundeni sikaNzuza bahuba leli hubo elilandelayo uma sebethukuthele:

Induku yeth' iyabathand' abaShibhisi!
Impi!
Siyawukulwa nabo.........
Sishaywa yizifunda ngezifunda,
Ziyasazi thina.

AbaShibhisi yisifunda senkosi uMhlongo eNdulinde. Abantu bakaNzuza bayabacasukela abaShibhisi. Bafisa sengathi bangake banikwe bona nje abaShibhisi babashaye:

Induku yethu iyabathanda abaShibhisi.

Bayasongelwa-ke abaShibhisi uma kuthiwa:

Siyawukulwa nabo.

Isifunda sikaNzuza sihahela abaShibhisi nje sinezitha eziningi. Abazigaguli lezi zifunda ezibashayayo. Bayasifihlela ukuthi bashaywa yizifunda ngezifunda nje boneni, bamane bathi nje:

Sishaywa yizifunda ngezifunda,

Amabutho azimisa isibindi, azifake nogqozi lwempi uma ezisholo ngokwawo ukuthi izifunda ngezifunda ziyawazi ukuthi ashaya kanjani. Uma sekunjena, kuzwakala ngamacilongo ekhala izwe lonke ukuqoqa abantu bezoviva ndawonye. Lichaza lokho ihubo elithi:

Wecilongo lakhal'izwe lonke!
Iyakhulum' induna.......
Wen' uyakhuluma nje.......

Nans' impi.
Iyakhulum' induna...........
Wen' uyakhuluma nje,
Nans' impi.

Ngisho nevaka elacwiliselwa ibhakubha emanzini lizilahla amathambo uma sekukhala icilongo. Inkomazi yicilongo elinezwi eliqandulayo, yilo leli cilongo elimemela amabutho empini. Uma likhala amabutho azi ukuthi iyakhuluma induna:

Iyakhulum' induna.

Ayakhuzwa amabutho ukuba akhawule ukukhuluma kodwa azimisele ukulwa. Impi ikhonjwa eduze:

Nans' impi!

Ukukhala kwenkomazi kubiza amashoshozela ehubeni elithi:

Cilongo lempi!
Hhe....hhe........,
Aph' amashoshozela?

Uma icilongo lempi limemeza amabutho ayasabela:

Hhe.....hhe.....!

Ukukhala kwalo libuza ukuthi aphi kanti amashoshozela anuka igazi labafo ngamakhala.

Ungabezwa sebehuba bethi:

Impi! Impi!
Igaz' elibomvu!
Silind' impi,
Silind' igazi elibomvu.
Siqond' impi,
Siqond' igazi elibomvu.

Uma amabutho esakhe umkhumbi nalabo abebengahambisani nempi sebezisholo bona ukuthi impi bayilindele, bayiqondile futhi bayayithanda. Izinsizwa zonke sezifisa kuchitheke igazi. Isimo sisuke sesishubile uma impi isigiya, maqede ithukululwe iyolwa. UZulu,

uMbhele noHlongwane, (1989:3) bayasibona isidingo sokuba impi ixovane ngemikhonto uma kulwelwa izwe, hhayi izintwana ezincane nje:

> Lemuk' izwe wenduna!
> Amankengane!
> Amankengane!
> Siyolinda ngejozi,
> Siyoliland ngegazi,
> Kudamuk' amafu.

Abantu okuliwa nabo babizwa ngamankengane. Kuwumkhuba wasempini ukuba izitha ziloyiswe ngenhlamba. Leli gama elinohlalwane lisetshenziselwa ukucasula izitha. Ingqondo ethukuthele ayikwazi ukucabanga nokuhlaziya kahle izinto. Amabutho njengoba ehuba nje abikela amathongo ukuba awelekelele ukuze kwehlulwe amankengane. Uma benqotshwa izwe liyothathwa yizitha. Igazi lezitha liyochitheka maqede kudamuke amafu. Leli gazi elichithekela ize liyokhala emhlabathini kuze kuzwele kuSomafu kumbe kuMvelinqangi.

2.5 Ukusetshenziswa kwegama elithi impi nokulwa emahubeni

Ukuhuba kwakwenziwa uma amabutho eqeqeshelwa impi. UVilakazi, (1946: 12) uthi:

> With the endurance as the sole aim of such a military education, life would be literary unbearable were it not for music, dancing and evening entertainment in the shape of historical narrations and poetic recitations given by the elders in charge of the initiation schools and military camps or kraals. It is here that the tribal war-songs were taught and the particular dances connected with them have certainly been handed down through the century.

2.5.1 Amahubo athinta igama elithi impi

Kula mahubo abawafundayo kukhona aphatha impi ngqo njengaleli:

> Qo......qo.........qo........qo......!
> Suka thula.
> Mus' ukushokosh' impi.
> Imp' iyawabang' amacala.
> Uyinsizwa ngotshwala kukanyoko.

Lo muntu onozuthu nochuku olususa udayakazana, lugcina selushiye inqwaba yezintandane nabafelokazi abangeke bangenwe muntu futhi. Uma impi yehluliwe, izikweletu zempi zikhokhwa nangabantu abanoxolo. Umugqa wokuqala othi:

> Qo.........qo..........qo.........qo.......!

Ukhomba ukuthi abantu bayangqongqoza. Akungqongqozwa emzini kaPhakimpi kuphela kepha kungqongqozwa ezinhliziyweni zabashokoshi bempi. Inhloso yalokhu kuvakasha wukuletha amazwi ezeluleko zokuthi abashokoshi bempi bayeke ukufaka abantu umoya wempi. Emva kokungqongqoza kuvela ukuthi umngqongqozi unenkani. Kusuke kuyindlakadla ukuba umuntu angqongqoze kuze kube kane kulandelana. Icaca kahle inkani nendlakadla uma lona ongqongqozayo esekhuluma amazwi ayimisho esendleleni yempoqo kungakashiwo nokuthi akangene:

> Suka!
> Thula!
> Musa ukushokosha impi.

UPosthumus, (1983:19) uyichaza kanjena indlela yempoqo:

> Vir 'n sistematiese bespreking van die morfologiese kenmerke
> van die imperatiefmodus, is dit nodig om (benewens die positiewe en
> negatiewe vorm) enersyds te onderskei tussen bevele tot een persoon
> en bevele tot meer as een persoon gerig, en ondersyds tussen
> meerlettergripige, en enkellettergripige en vokaalwerkwoordstamme

in die bevelvorm.

Imisho emibili ekhomba ukuvuma yakheke kanjena:

(i) Umsuka

-suk-

-thul-

(ii) Unkamisa wokugcina wesenzo u -a , uPosthumus, (1983:19) awubiza ngokuthi:

kategoriale uitgangsmorfeem.

Lokho kusho ukuthi u- -a ungunkamisa wesenzo okhomba inkathi yamanje kanye nokuvuma. Abathandi boxolo bathi oPhakimpi, oNgom' uyayona, oXovizwe kanye noSikhwili phambana nobhoko kabasuke futhi bathule khona manje.

Umusho wesithathu okuleli hubo ukhomba ukuphika endleleni yempoqo. UPosthumus, (1983: 21) uthi:

> Die morfologiese struktuur is dieselfde hetsy die werkwoordstam enkel-of meerlettergrepig (of 'n vokaalwerkwoordestam) is.
> Die morfologiese samestelling is in ale gevalle: onkeningsvorm (musa) + infitief prefiks (uk(u) + werkwoordwortel + kategoriale uitgangsmorfeem -a.

Umusho uthi:

Mus' ukushokosh' impi.

Uyahambelana nale ncazelo ebekwe wu Posthumus, (1983:21) ngenhla. Inkinga kungaba yikho ukweqiwa konkamisa uma kuhutshwa. Uma kukhulunywa nje, kuvele kuthiwe:

Mus' ukushokosh' impi.

Umusho wokugcina uveza ukuthi yizidakwa ezikhulunyiswa wutshwala eziphehla umoya

wodungunyane. Isidakwa sopha ngomlomo kodwa siwiswa nayinduku engehlulwa nawukubulala impukane:

> Uyinsizwa ngotshwala bukanyoko.

Umuntu ophehla uchuku lwempi ubuye abizwe ngomsukuzi wempi. Ihubo elifakazela lokho lithi:

> Umsukuzi wempi!
> Ngowempi.
> Yebuya sihlangu senzani?
> Ngowempi.

Umsukuzi wempi wumuntu osethunjwe wuthando lwempi waze wagcina esengumuntu wempi:

> Ngowempi.

Kuyakhanya ukuthi usuke esezwa amadlingozi empi, usuke esefuna ukugiya uma isihlangu sesinyakaza:

> Yebuya sihlangu senzani?

Uma kufe umthandi wempi, amaviyo afisa ukuba alwe ukuze akhiphe isibhongo salowo osale empini. Leli hubo likhomba ukufakwa kwabantu umoya wempindiselo:

> Womtshel' unyoko!
> Ufil' umthandi wempi.
> Sonqwamana phezulu.

Kusuke sekuyimbedumehlwana uma kuthiwa impi isinqwamene phezulu. Lokhu kushayana ngezifuba kwempi kwaqalwa yiLembe. Ukufakazela kanjena uRitter, (1955:59):

> Shaka then said in the next battle the army should be drawn up with a central head and chest, with half a regiment on each side thrown out as enveloping horns to ensure the complete annihilation of the enemy force.

Amabutho ayayifisa impi, yikho nje baze babuze ukuthi iyoze ilwe nini ehubeni elithi:

Kwaphel' abantu!
Susa lo mgoq' ovimb' okhalweni.
Aphel' amabhungu,
Impi iyoz' ilwe nini?

UMgqashiyo Ndlovu, (1993) ufuna kuliwe impi yomgangela uma ehuba ethi:

Asilwanga saphel' amandla!
Impi iyoz' ilwe nini?
Impi yomgangela
Kwaphel' abantu.

La mahubo omabili angenhla akhomba ukuthi lezi zinhlangothi zombili ziyazi ukuthi enkundleni yempi, izidumbu zisala zidunuselene njengamathanga ensimini:

Baphel' abantu!

Kuyamangalisa ukuthi abantu bethi bazi kahle ukuthi kuyafiwa empini kodwa babuze umbuzo othi:

Impi iyoze ilwe nini?

Ihubo lokweshwama lithi:

Zwana isidumo sempi,
Inkosi iyenqab' ukuphuma ekhaya.
Ndaba yempi,
Mababhoboz' igazi,
Hlab' abezizwe,
Wo yaye.

Lapha amabutho asuke esekake ilawu lenkosi, eyitshela ngehubo ukuba izwe ukuthi uma ingake iyiphake, kungasuka isidumo. Amabutho asuke etshela inkosi ukuthi aseyikhumbule ngoba isuke isinesikhathi eside ivalelwe elawini ngoba isakhothwa yizinyandezulu. Uma ingasheshi ukuphuma endlini ayakhononda athi:

Inkosi iyenqaba ukuphuma ekhaya.

Amabutho afuna inkosi iphume ize kuwo kuzoxoxwa impi:

Ndaba yempi.

UKhumalo, (1993: 46) usinikeza ihubo lapho igama elithi "impi" lingafakwanga noma leqiwe:

Hho! Thina sayibamba!
Hho! Thina sayithel' esangweni weNduna!
Hho! Hhiya! Hho hhiya!
Hho! Hhiya wethu!
Sangena kwaf'abant' esangweni!

Kule migqa elandelayo:

Thina sayibamba [impi]
Thina sayithel' esangweni' [impi] weNduna.

Bekufanele lifakwe endaweni yalo igama elithi impi.

2.5.2 **Amahubo athinta igama elithinta ukulwa**

Kunehubo elikhomba ukuthi uma impi ilwa kukhona abantu ababalekayo:

WeNdun' uhamb' uqamb' amanga!
Ukhulum' amaganyan' aziswana.
Ingani wabaleka nje?
Wabaleka kunzima kuliwa.

Leli hubo elilandelayo ligqamisa ukuthi amaZulu alwa impi yaseSandlwana:

Amadub' eSandlwana!
Zulu sala nempi,
Amadub' eSandlwana.

Imibala emibili yedube, omnyama nomhlophe, icacisa ukuthi kwakulwa amaZulu namaNgisi. AmaZulu amnyama kanti amaNgisi amhlophe. Ukugagazisana kwempi okunobugidigidi kufuze ubugidigidi bokugadula kwedube.

Kunomqondo wokuthi amahhashi ayegitshelwe ngamaNgisi eSandlwana anesimo esifuze esamadube.

Kuyabonakala futhi ukuthi ukudunuselana kwezidumbu zabamnyama nabamhlophe entabeni iSandlwana, kwenza ukuba intaba ifane nedube ngenxa yokuhloba kwayo ngombala omnyama nomhlophe.

UZulu usenenkinga yokuba nhliziyombili. Kunokuxabana kwamasiko amaZulu nawamaNgisi. Uma la masiko elwa engqondweni nasenhliziyweni eyodwa, kudala ukuba lowo muntu angazethembi. Akulula ukuba umuntu azinqobe yena. AmaNgisi athi:

> Happy is the man who can conquer a lion.
> Happier is the man who can conquer the world,
> but happiest is the man who can conquer himself.

2.5.3 Amahubo athinta ukufa empini

Umuntu othi uma esebulele umuntu empini, bese ebalekela amaphoyisa, bayamhaya uma bethi:

> WeNduna wawubalekelani?
> Kungani wabaleka?
> Kungani wabaleka washiy' umunt' efile?
> Kwagijim' iveni.

Lo muntu ubaleka nje wesaba ukuboshwa ngoba eshiye umuntu efile enkundleni yempi. Amabutho azi kahle ukuthi aya empini nje abanye bangase basale:

> Ngaze ngafa nje!
> Kumnyama!

Kumnyama laph' esiyophelela khona zinsizwa,
Inkulu le ndaba zinsizwa.

Ukufa kuthathwa njengobumnyama. UDonda, (1997:65) uthi:

Life is light and death is darkness.

Abantu uma befa empini, bakholwa wukuthi kunempilo emva kokufa:

Wathinta thina!
Wathint' abangaseyukufa.
Safa saphenduka,
Saphenduk' inj' ebomvu.

Amabutho athi ngeke esafa, noma engafa imimoya yawo iyongena emabuthweni amasha maqede aphenduke isimo esisha. Ukusala kwabantu enkundleni yempi kuthathwa ngokuthi ukufa kuyazenzela kubantu benkosi:

Awubhek'ukuzala kwethu!
Ngacishe ngafel' esigangeni,
Ukufa kuyazenzela.

Leli hubo liveza ukuthi le ndoda yephulwa yizingane zayo empini, yasinda. Kukhona ihubo elithinta ukufa elithi:

Uyofel' ehlazweni!
Ufun' izwe?
Uyakuthand' ukufa
Isiphundu sakho sibi.

Lapha kuvezwa ukuthi umuntu ofuna ubukhosi usuke efuna ukufa. Lowo muntu uma efa ufela ehlazweni. Ukuqhatha abantu kwenza ukuba induna isolwe:

Wenduna!
Wenduna wenzani?
Umba amagodi.
Uban' ozokufa?
Uban' ozokuf' ashone phansi?

Umuntu oya empini kufana nokukhalakathela emgodini oyingcwaba. Wukungcwatshwa

lokhu kokuthi:

> Uban' ozokuf' ashone phansi?

Leli hubo elilandelayo likubhanqa kokuthathu ukulwa, ukufa kanye nempi:

> <u>Imp</u>' *ingeyakho mathand'* <u>ukulwa</u>!
> Wawuthi <u>kuyof</u>' onjani?
> <u>Imp</u>' ingeyakho mathand' <u>impi</u>!
> <u>Bayimpi</u>!
> Bayasesab' omathand' <u>ukulwa</u>
> Siyizinsizwa thina.
> Wawuthi <u>kuyof</u>' onjani?

Leli hubo liveza abahlaseli betshela umhlaselwa ukuthi nguye osuse uthuthuva. Lolu tavatava lwezinzawu zokufa asebhekene nalo, ludalwa wumthetho weso ngeso nezinyo ngezinyo:

> Wawuthi kuyof' onjani?

Lo mugqa ufakazela amazwi okuthi obulala ngenkemba naye ufa ngenkemba. UMathewu, 25: 52 uthi:

> UJesu wayesethi kuye: Buyisela inkemba yakho endaweni
> yayo, ngokuba bonke abaphatha inkemba bayakubhubha
> ngenkemba.

Kuyavela kuleli hubo ukuthi bangamagwala abantu abathanda ukuhlasela:

> Bayasesab' *omathand'* ukulwa
> Siyizinsizwa thina.

Kuyadumaza ukuba omathanda ukulwa bacele abantu inselele, kuthi uma sekuthiwa abeze bayithathe babike imbiba babike ibuzi.

2.6 Ukusetshenziswa kwegama elithi inkosi emahubeni

Ehubeni elithi:

> Uyamemez' okaNdaba!
> Uyinkosi yoHlanga.
> Hhe.....hhe.......
> Uyinkosi yoHlanga.
> Uyinkosi yamakhosi,
> Hhe.........hhe.........
> Uyinkosi yoHlanga.

Umugqa othi:

> Uyinkosi yoHlanga

nomunye othi:

> Uyinkosi yamakhosi.

Kuleli hubo kungasetshenziswa iphimbo (tone) ukuveza umuntu okukhulunywa naye (second person) kanye nalowo okukhulunywa ngaye (third person) kanje:

1. Wena ùyínkòsi `yamakhosi.
2. Yena úyìnkòsi `yamakhosi.

Kulula ukusebenzisa lo mahluko ngokusebenzisa iphimbo uma sikhuluma kodwa uma sekuhutshwa kulukhuni ngoba impimiso yamagama ayifani uma sikhuluma noma sihuba.

UNgcongwane, (1974: 98) uthi:

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

Uma lihutshwa leli hubo, kuyacaca ukuthi kusetshenziswa umugqa osemshweni wokuqala uma inkosi ikhona. Umusho wesibili wona usetshenziswa uma inkosi ingekho. Emaviyweni

inkosi idunyiswa ngaleli hubo ikhona noma ingekho.

Lokhu okushiwo ngenhla kuyavela futhi kuleli hubo lokudumisa inkosi:

UNdaba uyinkosi,
Uyabusa,
Oho! O
Hha! Oye!
Adjidji! O! Adjidji!

Kunokuhlobana phakathi kwala mahubo omabili. Omabili abonisa ukuthi inkosi ayifi ngoba umoya wenkosi eyadabuka ohlangeni wehlela leyo nkosi esuke isesihlalweni ngaleso sikhathi. Kuyacaca-ke ukuthi isihlalo sobukhosi sinye kodwa amakhosi ashiyelana ngaso izizukulwane ngezizukulwane. *Ohlala kuso yilowo onegazi lasebukhosini elingazamazami* nelingasekuguquka. UNdaba-ke njengenkosi yokuqala eyaqala ukusebenzisa ijozi, igazi lakhe lathathwa njengelinqabileyo, negama lakhe laba likhulu. UNdaba ubusa abantu noma igazi lingasekho emithanjeni yakhe. Ubusa abantu noma amathambo akhe esashabalala ingunaphakade edlinzeni lakhe. UNdaba wahuha isizwe, wazithelela ugazi ngokubonisa isizwe ukuthi umuntu onikela ngegazi lakhe ngoba elwela isizwe, uzikhongela ukuhlonipheka lapha nakwelizayo. WuNdaba-ke lowo.

Kwamanje, igama likaNdaba liyisithunzi esembathwa futhi sifukamele amakhosi akwaZulu. Inkosi ayikwazi ukuthi ithi ingeka Ndaba kodwa iqalwe wumuntu. Akunakwenzeka ukuba izinyane lemvubu lidliwe yingwenya kucwebe isiziba. Abaqala okaNdaba bazibonela ngokudungeka kwamanzi esiziba ukuthi kukhona osengcolise umthombo. Uma eke wamemeza okaNdaba isizwe sonke sisabela sithi:

Hhe.........hhe..........!

UDonda, (1997:24) uxhumanisa amandla enkosi okubusa nobukhosi uma ethi:

> Sekuze kwajwayeleka ukuba umbusi wezwe abizwe ngenkosi. Uma *kunjalo kusuke kubukwa umunxa* owodwa. Inkosi isuke ibukwa njengomuntu okwethenjelwe kuye. Ongumlomo ongathethi manga, ongenaphutha, ongenasici, ongumxazululi wezinkinga zabantu....

Sengathi nokho le ndlela kaDonda abuka ngayo inkosi ayenelisi (it is sweeping). AmaNgisi anesaga esicacisa ukuthi akekho umuntu ongenasici uma ethi:

> To air is human.

AmaZulu acacisa kakhudlwana uma ethi:

> Akukho soka lingenasici.

Kunehubo elikhonzwe ngamakhosi onke akwaZulu alihuba uma imibango eqhekeza isizwe isibhilitile. Emakhosini umbango ufana nomlilo oshisa izwe lawo:

> Hloma sambe!
> Nang' eshis' izwe lamakhosi
> Hhe........hhe............
> Wo! Hloma sambe.

Akusho yona empeleni inkosi ukuthi impi ayihlome kodwa yibo abantu abasuke bethukuthele begane unwabu ngenxa yokwedelelwa kwenkosi yabo. *Ukwedelela inkosi* wukudlala ngomlilo ongashisa umuntu abe wumlotha. Ingani phela abantu abathinta amalakazane enkosi ayabatinyela.

UKhumalo, (1993:45) uveza ihubo eliveza ubumbuka babantu.

INDUNA	:	UNdab' akazindl' izwe lonke. OkaNdaba!
IBUTHO	:	Ngamambuka Nkosi! UNdab' akazindl' izwe lonke

Oka Ndaba!
Ngamambuka Nkosi!
Bayamqal' izwe lonke,
Ngamambuka Nkosi.

Leli hubo liveza ukukhathazeka kwenkosi ize ijule ngomqondo, izindla ngezwe layo elichachazwa ngamambuka. UHlanga lwezwe kumbe uHlanga Lomhlabathi kuseyiyo inkosi. Kuseyiyo futhi inkosi iNdlovu enamandla. Ukwaliwa emakhosini sekwaba yisinkwa semihla ngemihla. Ngisho noJesu uqobo wathi eze kubantu abaze bamemukela. UMvangeli uJohane, 1:10 - 11 uyafakaza ngalokhu:

10. Wayekhona ezweni, izwe lavela ngaye; kepha izwe alimazanga.
11. Weza kokwakhe, abakhe abamamukelanga.

UMprofethi u-Isaya, 53: 3 - 4 uyakuveza lokhu kwaliwa kweNkosi yamakhosi:

3. Yayideliwe *yashiywa ngabantu, umuntu wobuhlungu owazi* ukugula; yeyiswa injengosithezelwa ubuso ngabantu, asiyishayanga - nto yalutho.

4. Kepha yazithwala izifo zethu, yabetshatha ubuhlungu bethu; kodwa thina sathi ijeziswe, ishaywe nguNkulunkulu ihlushiwe.

Onke la mavesi ahambisana nokwaliwa kwenkosi, abantu bangabi nandaba nayo. Kuthi noma imemeza abantu bangasho ukuthi:

Inkosi iyasimemeza!
Yamemeza.
Iyasimemeza
Yamemeza kwash' iyinsizwa.

Kubuhlungu ukuba imibono yenkosi ichithwe ngoba abantu bengasafuni ukubuswa wumqondo wokuthi inkosi iwumlomo ongathethi manga. Basuke bayishiye njengoba kwake kwaliwa inkosi uRehobowamu kaSolomoni kaDavide kaJese encwadini yaMakhosi okuqala, 12:16 uma abantu bethi:

Sinasabelo sini kuDavide na?
Ifa asinalo endodaneni kaJese.
Yana ematendeni akho, Israel,
Zibhekele indlu yakho manje, Davide.

Izinkulumo ezinjena zihlaba njengomkhonto enhliziyweni yenkosi. Izinsuku zonke zayo ziba ngezosizi. Akekho ongebalise ngenhliziyo uma ubukhona bakhe bufenyiswa futhi budicilelwa phansi ngamambuka afuna ukuba inkosi yaliwe. Kuthi uma iqhamuka phambi kwabantu bayo, kungabi nesasasa kepha abantu bacashe noma bafihle ubuso babo phambi kwenkosi. Basuke sebeyale impela abantu inkosi uma bangasafuni nakuyibuka. Bagcine sebemadolo nzima ukuyokotha inkosi ngisho nokuyoviva komkhulu ngezikhathi zezimpi.

Kuba yinto embi ukuba abantu bangabe besayiphelekezela inkosi noma ibizelwa amacala. Lokho-ke kuyabacasula labo abasayithandayo inkosi ngezinhliziyo. UKhumalo, (1993: 45) usipha ihubo elihutshwa ngabantu abazimisele ngokufa lapho inkosi ifa khona:

INDUNA:	Inkosi bayibiz' Eshowe!
IBUTHO:	Iyawufika kusasa,
INDUNA:	Bayibiz' Eshowe,
IBUTHO:	Iyawufika kusasa,
INDUNA:	Bayibiza kwaNongoma,
IBUTHO:	Zinsizwa salani nonyoko.

Isizwe sicasulwa yikho nje ukuthi kungasuka abafokazana babize inkosi. Ungethi kwakuyicela nje ukuba ikuvakashele, kwedlula ezinkulumeni. Ukuba-ke inkosi ibizelwe ukuzoyiqulisa icala-ke khona akwemukeleki neze. Kuyabonakala nje ukuthi leli hubo lenkosi uDinuzulu lahutshwa esikhathini sangemuva kwenkosi uShaka (post Shakan era) namandla kaZulu esefenyisiwe emva kokunqotshwa kwakhe ngamaNgisi. Njengokulandisa kwehubo kunokuhlobana phakathi kweShowe noNongoma. USuthu lwasuka eShowe

lwayobhekana nempi kaZibhebhu kwaNdunu. EShowe lapho kwakufuneka ukuba inkosi uDinuzulu azotshelwa ukuba athelelane amanzi noZibhebhu kaMaphitha. Bahloma-ke abantu basoSuthu baphelekezela inkosi yabo. Abantu babefuna ukubonisa ukuthi kubo inkosi yabo ayisona nje isiphakanyiswa njengokusho kwamaNgisi kuNyembezi, (1983: 114):

> Amandla kaZulu aphela ngokwehlulwa kwakhe oNdini ngo 1879. Kulawo makhosi anikezwa izifunda lezo ezase zidatshuliwe, kwakunikwe nomlungu, uJantoni. Onke la makhosi alinganiswa nabegazi. La makhosi aphathwa wumbuso wamaNgisi. Umlungu owamiswa nguHulumeni ukuba akhokhele la makhosi nguMalimdande (Mr Melmoth Osborn). Kwakufuneka ukuba uZulu akufunde, futhi akwejwayele ukuthi uDinuzulu wayengaseyona inkosi, wayeseyisiphakanyiswa nje naye.

Wayengeke avume uDinuzulu ukuba athelelane amanzi noZibhebhu. UNyembezi, (1983: 114) uthi:

> Kulokhu sengathi wayeqhuba isifiso sikayise, uCetshwayo, owathi lapho esegqabuka wayaleza endodaneni yakhe uDinuzulu ukuba abulale uZibhebhu.

UNtuli no Ntuli, (1983:23) uyafakaza ngaleli hubo:

> Amabutho ayehaya amavaka ayeshaywa luvalo uma sekuthathwa izikhali kuphikelelwa komkhulu, okaNdaba ezofika ayiphake ayihlaselise. Amaqhawe ayebathuka abenza izitala, bebika imbiba bebika ibuzi. Athi abazinsizwa zalutho. Mabasale emakhaya nonina ngoba bayizintekentekana zemitekete njengabo onina.

Isizwe sasazi ukuthi ngakusasa inkosi iya Eshowe. Sasijahe ukuyozizwela ukuthi ngobani laba ababizele inkosi yabo esigcawini samacala ibe inaso esayo? Zikhona nokho izinsizwa ezingonyube nemihlalandlini, nezazivele ziyizinkobonkobo zamavaka acwiliselwa ibhakubha kwasebufaneni bazo. Yibo phela abahaywayo ngoba besaba ukuphelezela inkosi uma iya Eshowe nanoma isiya KwaNongoma.

Kukhona ihubo elidumisa inkosi elithi:

Bayethe nkosi!
Ndabezitha.
Bayethe nkosi!
Zinyane lamakhos' akwaZulu,
Nkonyane kaNdaba,
Wuban' ongathint' ibhubesi?
Webhubesi!

Inkosi kumele ibasho labo abayiqalile, ngokwenzenjalo ibaletha phambi kwamashoshozela ayo. Isizwe siyayihlonipha inkosi ngenxa yegazi lamakhosi angasekho elisemithanjeni yayo:

Zinyane lamakhos' akwaZulu.

Kuwo onke amakhosi azala inkosi kuqagulwa uNdaba:

Nkonyane kaNdaba.

Amandla enkosi nokwesabeka kwayo kungathekiswa nokwesabeka kwebhubesi:

Wuban' ongathint' ibhubesi?

Ihubo elithi:

Bayethe Nkosi

selize laba nomthelela ehubeni lesonto. UWikstorm, u Ericksson no Wilson, (1930:9) uthi:

Bayethe nkosi yamakhosi
Ogama linguJesu,
Lethan' umqhele wobukhosi,
Nimthwese wona nithi:
Nkosi yakho konke.

Kuyadabukisa ukuthi ehubeni lamaZulu baqonde ukuthi:

Balethe sibagwaze abakhathaza inkosi,

Kodwa ehubeni lamakholwa, amakholwa awafuni ukulwela inkosi yawo. Yiyo uqobo inkosi yamakhosi ewafelayo. Izinto inkosi yamakhosi engazithandi, yizo kanye ezenziwa kakhulu.

2.7 Ukusetshenziswa kwezikhali emahubeni

Kunehubo elithinta izikhali elithi:

Onke la maviy' asehlomile!
Woza nempi,
Woza nezikhali zethu.

Umuntu uma esephethe izikhali kuthiwa usehlomile. Le mpi ezayo iphethe izinhlobonhlobo zezikhali. Izikhali zingahlukaniswa kane: Ezokushaya, ezokugwaza, ezokugenca kanye nezokudubula.

EZOKUSHAYA	EZOKUGWAZA	EZOKUGENCA	EZOKUDUBULA
induku udonkana umzaca igala isagila iwisa	ubhoko (lokuvika) umkhonto iklwa utshumetshu ijozi isiphapha ingcula nezinye	isizenze ucelemba imbazo	ivolovolo isibhamu inganono umbayimbayi ibhomu

Ubhoko lubuye lusetshenziselwe ukuvika. Leli hubo elilandelayo ligqamisa ubhoko njengesikhali sokuvika:

Bhoko lwami lokuvika,
Sikhwili sami sokushaya,
Umnt' ethint' iziqand' ematsheni.

Ngokuvama, izikhali zokushaya, ukugwaza nokugenca zibizwa ngokuthi yizikhali zendabuko. Lezi zokudubula kuthiwa yizikhali zomlilo. Lezi zikhali zomlilo zifike nabelungu kuleli lengabadi yaKwaZulu. Igama elithi yisibhamu lithathelwa ocezwini lwenkulumo elibizwa ngokuthi yisenzukuthi esithi -bhamu. Kwase kuphongozwa ngesiqalo u -isi- noma u -izi-

isi-	+	-bhamu	>	isibhamu
izi-	+	-bhamu	>	izibhamu

Elinye igama lesibhamu wuntuluntulu ngenxa yobuntuluntulu bezinhlamvu eziphuma kuso.

Kunelinye ihubo eliphatha inganono > cannon elithi:

> Wesab' inganono kodw' ubalekelani?
> Wathukuthela wesab' inganono.
> Wathukuthela wesab' ukuduma kwayo.

UNene, (1993) uthi igama elithi umbayimbayi liqhamuka kubantu ababehluleka ukuthi "bye and bye". Kwathi umlungu owayephethe wabaqhumisela zonke kodwa kwasala esikhulu, owabatshela ukuthi siqhunyiswa ngemvume ka Kaputeni. Njengoba uKaputeni wayengekho nje, wabe esethi uyobaqhumisela "bye and bye" (mbayimbayi), lase livela kanjalo-ke igama elithi umbayimbayi. Uma kuqoqwa, kungatholakala ukuthi la magama athathelwe kwezinye izilimi ami kanje:

bomb	>	ibhomu
cannon	>	inganono
revolver	>	ivolovolo

Kuyacaca ukuthi ezilimini zaseNdiya nezaseYurophu (Indo-European languages), amalunga asemagameni avalekile (close syllabic structure) kanti ezilimini zase-Afrika ayavulwa la malunga njengoba sibone ngenhla. Uma lawo magama engamabizo, kufakelwa neziqalo zamabizo ezifanele (suitable class prefixes) ukuze abe nezivumelwano nezenzo azobe esetshenziswa nazo kanje:

inganono iyadubula > izinganono ziyadubula.

Kuyaziwa ukuthi noma abasebenzisi bezikhali zomlilo bethi lezi zikhali zabo ngezokuzivikela kodwa abelungu babuye bathi:

The best way to defend is to attack.

Yibo-ke lobu bugeklegekle obukhala izwe lonke kuthi amakhandlela akhanye izindlu zonke lapho izingane zabantu sezidutshulwe ngoqhwasha kumbe imiphembelo.

Ukuthatha izikhali ngoba umuntu sekuthiwa useyokulwa, kuthiwa usehlomile. Kunehubo elinemigqa ethi:

Zakhal'ekuseni, ekuseni, ekuseni
Lapha kuMamonga!
Impi!
UMamong'usehlomile....
Awu! Sidedele singene kwaNongoma.

Ihubo liveza ukuthi impi yeNkosi uDinuzulu yaphuma ekuseni futhi nenkosi uqobo lwayo yayisihlomile. Yizikhali lezi ezakhala ekuseni. Yikho imbongi kuNyembezi, (1978:106) ithi:

Umphangela langa lingakaphumi kwaNdunu,
Lithe liphuma,
Laliphuma ngezingazi zamadoda.

Uma sekuhlaselwa izwe amabutho kuye kuthiwe awathathe izikhali alwe uma kuhutshwa kanje:

Hloma sambe!
Nang'eshis'izwe lamakhosi,
Hhe... hhe.
Wohloma sambe.

UWikstrom, uEriksson noWilson, (1930:79) bathi:

Vukanini, bandla bo!
Anibon'izitha na?
Hlomanini izikhali zokukholwa,
NgoSomandla sizonqoba, ngo!

Lezi zikhali ezibhalwe kuleli hubo elingenhla yilezo ezilotshwe kwabase -Efesu, 6:11&13 lapho kuthiwa khona:

11. *Hlomani izikhali zonke zikaNkulunkulu ukuba nibe namandla okumelana namaqhinga kaSathane.*

13. Ngakho hlomani izikhali zonke zikaNkulunkulu ukuba nibe namandla *okuzabalaza ngosuku olubi, nalapho senifeze konke, nime.*

Lapha amakholwa awancengwa kodwa ayaphoqa ukuba ahlome. Kumele ahlome ukuze akwazi ukunqoba uSathane nempi yakhe. Encwadini yokuhlabelela ebizwa ngokuthi Amagama okuhlabelela, iHubo, 315:3 lithi:

Ungalahli wena!
Izikhali zakho,
Ekufeni uyoqeda,
Umsebenzi wakho.

UShaka wayethi uma umuntu eciba usuke elahla izikhali zakhe. URitter, (1955:150) uthi:

> What now? For these strange Zulus did not throw back the spears, they merely confiscated them. Again the Ndwandwes looked 'like cows before a new gate'. Shaka was in a gleeful mood. Turning to Mgobhozi and his staff, he said: "As I pointed out in the very beginning this form of warfare is stupid, when warriors have to throw away their weapons.

Izikhali zamaKristu agabe ngazo akuzona lezi thina esethembele kuzo njengalokhu igazi nenyama kungenakulidla ifa lombuso kaMvelinqangi. Kanjalo nempi yamaKristu ayiqondene nenyama negazi. UMphostoli uPawula kwabase-Efesu, 6:12 wathi:

> Ngokuba asibambene negazi nenyama, kodwa sibambene nemibuso, namandla, nababusi bezwe balobu bumnyama, nabawomoya bobubi emkhathini.

2.7.1 Ukusetshenziswa kwenduku

Amabutho ezwe lakwaZulu abeqala ukuvivinywa ezinkomeni lapho abafana besaqhathwa ngezinswazi. Uma sebeyekile ukwelusa amankonyane bebeqhathwa ngezinduku. Kuyenzeka khona ezinkomeni abafana bashayane ngenduku bacishe bakhiphane imiphefumulo. URitter, (1955:28) uveza ukulwa kukaShaka ngezinduku, eqaliwe:

> *With a yell of rage Shaka flung himself at the two much bigger* boys, and so fierce was his attack that, although they were armed with similar sticks to his own, he beat them savagely and nearly killed them before the other herd-boys could pull him away.

Akhona amahubo akhuluma *ngenduku* kanye *nokusetshenziswa* kwayo. Ubuhlungu benduku bufaniswa nomlilo ehubeni elithi:

> Iyashis' Iyashisa!
> Induku yeth' iyashis',
> Induku yethu.

Le *nduku* okuthiwa iyashisa wulwazi lokushaya olusetshenziswayo. Ukugcizelelwa kokuthi yinduku yethu lena eshisayo kuyaphoqa ukuba kufakwe iso elibanzi kuleli hubo. Amabutho awasho ukuthi ziyashisa izinduku zethu kodwa asebenzisa ubunye athi <u>induku</u>. Le nduku ngeyawo onke amabutho:

induku (i- +- a- + -ithu)

y- + -e thu

induku yethu.

Intelezi uqobo ingaba yinduku la mabutho anqoba ngayo izizwe. Induku kuthiwa iyasha

uma kuliwa ehubeni elithi:

> Emacambini yash' induku!
> Silwa nempi.
> Yash' induku!
> Silwa nemp' wemkhonto kaShaka.
> Silwa nempi.
> We! Mcambi kwenzenjani?
> Yini Mcambi yash' induku?
> Silwa nemp' wemkhonto kaShaka.
> Silwa nempi.

Leli hubo liveza ukuthi esifundeni senkosi uMcambi kuliwa kakhulu ngenduku. Lokhu kulwa ngenduku kukhomba indlela yokuthi noShaka waqala ezindukwini ngaphambi kokuba aphathe umkhonto. Amazwi aleli hubo axhumana nencazelo kaRitter, (1955:33):

> Shaka soon assumed the absolute leadership of his gang of herd-boys and delighted in encouraging good marksmanship in the insema games, and stick fights, which resembled the English single stick bouts except that the Zulu boy was armed with two sticks, and used the one in his left hand principally to parry blows. There were stringest rules governing these bouts; for instance, the adversaries must not hit each other on the knuckles, or lose their temper, nor were any thrusts allowed.

Induku yisikhali sokushaya. Uma umuntu elalelwe unyendle, uzilamulela ngokuba lezo zigebengu ezishaye ngenduku, ehubeni elithi:

> Noma besilalel' endleleni!
> Sobashaya ngenduku.
> Noma besilandela ngemikhonto!
> Sobashaya ngenduku.
> Sobashaya sibajahe.
> Noma besijuma thina,
> Kogcina thina.

Lokhu kuveza ukwethembela kwendlu emnyama kulesi sikhali esithi siqondisa, sivikela kodwa sibe singabulali. Noma impi iqhamuke ngaphi noma kanjani izinsizwa zithi

ziyobaphebeza ngenduku. Ezinye izikhali ngeke zibekezeleleke uma zisetshenziswa kodwa uNtombela, uMathenjwa noDonda, (1997: 59) bathi:

INDUNA: Bekezela nsizwa.
IVIYO: Bekezela nsizwa.
INDUNA: Zokushay' izinsizwa.
IVIYO: Zokushay' izinsizw' amagwal' ayesaba.
Bekezela nsizwa.

Kuyacaca ukuthi insizwa akumele ukuba kuthi uma izwa ukushisa kwezinduku zezinye izinsizwa bese ibhembuluka ibaleka. Wubugwala ukuba insizwa ibalekele ezinye izinsizwa ngoba yenqena ukuvika ibuye igadle. Kumele insizwa ibekezele noma sebeyishaya isimbombombo:

Wangishaya kabuhlungu!
Isimbombombo, mbombombo, isimbombombo.

Leli hubo liveza ukuba umuntu ashayele ukubulala. Uma impi isalwa ingamaviyo kusuke kusashaywana ngezinduku. Uma amaviyo elwa ngokunganakekeli, kuthiwa ayatatazela:

Onke la maviy' ashaya thina!
Ayatatazela.
Onke la maviyo ashaya thina babhemu.
Ayatatazela.
Onke...............
Onke la maviyo
Onke................
Onke la maviy' ashaya thina.
Ayatatazela.

Leli hubo liyabonisa ukuthi uma amaviyo ehlasela iviyo elilodwa ngezinduku avele atatazele, engabe esalwa kahle. Likhona ihubo elibeka ngembaba amagama ezinduku, isikhwili kanye nobhoko:

Sibashaya benje!
Umunt' othinta thina.
Umnt' othint' iziqand' ematsheni.
Sikhwili sami sokushaya!
Umunt' othinta thina
Umunt' othint' iziqand' ematsheni.
Bhoko lwami lokuvika.
Umnt' othinta thina
Umnt' othint' iziqand' ematsheni.

Isikhwili ngesokushaya bese kuthi ubhoko kube ngolokuvika.

2.7.2 **Ukusetshenziswa komkhonto**

UShaka wuye owaqala ukusebenzisa iklwa. URitter, (1955: 45) uthi:

> Thus was born the blade which was the model of others which were destined to sweep irresistibly over half a continent. As Shaka held it in his hand and gased at it with admiration his eyes shone......

Lingakabibikho iklwa eligwaza umuntu mahlanze, abantu babeciba. Lowo ocitshwayo wayethelwa ngethala lemikhonto uma kuliwa. Izizwe zonke ebuNguni zazethembe wona umkhonto ekunqobeni izitha.

UKhayi Mthethwa, uLanga Ndwandwe, uPhungashe Buthelezi, uDonda Khumalo babekholwa wukuthi isikhali esisemqoka wumkhonto. UNyembezi noNxumalo, (1966: 97) baveza izinhlobo ezehlukene zemikhonto kanje:

- Ijozi noma iklwa wumkhonto obanzi ngokudla.

- Umdlulu wumkhonto onesidunu sokudla eside, kuthi ukudla

kwawo ngempela kube kuncane.

- Ingcula wuhlobo lomkhonto olunenduku ende nokudla okuncane okude cishe ngangesandla. Lusetshenziswa ukuzingela izinyamazane ezincane.

- Ingicane wumkhonto onokudla okungumcingwana okude ngangomunwe nesidunu esinsongansongene sahlotshiswa. Usetshenziselwa ukuzingela. Uciba ubuye uhlabe bukhoma.

- Inhlekwane wumkhonto wokuzingela ofana nesijula kodwa onomphini omfishane. Ukudla kwawo phambili kude kungumcingwana kwaphiselwa esidunwini esivamise ukuhlotshiswa sibe yinsongansonga usetshenziselwa ukuciba nokuhlaba inkomo eduze.

- Inhlendla wumkhonto oboshelwe ngocingo olunameva.

Kunehubo elikhomba ukugwazwa komuntu ngomkhonto mahlanze:

Imikhont' ibomv' igazi!
Awu! Yeheni!
Imikhont' ibomv' igazi!
Asambe sobagwaza.
Kojabh' usayitsheni.

Ukucibana okwakwenziwa ngaphambi kwenkosi uShaka kwakudala ukuba kungabi yiyo yonke imikhonto ebomvu yigazi lezitha. Wawaguqula amasu okulwa ngomkhonto, efuna ukuba abantu bagwazwe bukhoma. URitter, (1995:38) uthi:

> Like other great conquerers, Shaka began his career by reforming not only tactics, but weapons. His own prowess as an infighter had shown him what was needed, but, as we have seen, he had found the throwing spear dangerously fragile when used as a striking or thrusting weapon. He was determined to get his stabbing blade, however, had to conform with the very definite specifications formulated in his mind. He had tried out various types of heavy hunting spears but always there was something lacking, even if he shortened the handle or had a new one made for the blade. At last he decided to have his own assegai specially made, and whilst he was about it, to start from the very beginning, namely with the smelting of the crude iron-ore. Only the very smelter and spear-smith would be employed to ensure that his exacting requirements would be met.

Kuleli hubo elingenhla kuzwakala abantu bebabaza bethi:

> Awu! Yeheni!

Abafazi bezitha bababaza umhlola wokufa kwabayeni babo. Kwamanxeba adalwe ngamaklwa ayababazisa. Amakhosikazi abanqobi ababaza ngoba abayeni bawo bezogqunywa ejele ngoba isenzo sawo sijabhisa ngisho usayitsheni.

Kuzwakala futhi ukuthi abantu bayamemana ukuba bahambe bayogwaza abantu uma behlohlana bethi:

> Asambe sobagwaza.

Ihubo elifuze elingehla lithi:

Sibashaya benje!
Umunt' othinta thina,
Umunt' othinta iziqand' ematsheni.
Imikhont' ibomvu yigazi!
Umunt' othinta thina.
Umunt' othint' iziqand' ematsheni.

Kulezi zinsuku zodlame igazi elichithekayo alingangagazi elachithwa yiLembe ngesikhathi libumba isizwe sakwaZulu. Ababulali kuthi uma sebebulele bazifihle, kuthiwe umuntu ubulewe ngabantu abangaziwa. Ngesikhathi sikaShaka, abantu babegwazwa, imikhonto ibe bomvu maqede lobo bubomvu kuhutshwe ngabo esidlangaleni kuthiwe:

Imikhont' ibomv' igazi.

Leli hubo lithinta izimivi ezimnyama, ezibizwa ngeziqanda. Iziqanda zinolaka futhi zinesihlungu. Izindosi zeziqanda zifaniswa nemikhonto ebomvu yamabutho anolaka. Kuleli hubo elilandelayo umkhonto ubizwe ngogobe:

Bangenzel' ugobe.......
Ingabe mina ngonani na?
Ugobe! Ugobe!
Ugobe!

Imbongi kuNyembezi, (1978: 25) ithi:

Izinkomo zabantu inkelenkele,
Zikhungel' izingob' emashobeni.

Le nduna ihuba ngezikhubekiso ezenzelwa ngabantu kodwa phezu kwalokho, isuke ibuka lezi zingobe (imikhonto) elolelwa iviyo layo lingone lutho. Yikho phela ibuza noma ingeke iphendulwe muntu:

Ingabe mina ngonani na?

Uma amabutho esethukuthele, aveva njengeziqanda. Udosi yilo olusetshenziswa yiziqanda

uma zihlasela. Udosi luthandaniswa nokufa:

> Kufa! Luphi udosi lwakho?
>
> (1 Khorinte, 15: 55).

Uma umuntu eseshonile, usuke engasakwesabi ukufa, esekubuza ukuthi *luphi udosi* lwakho.

UNtuli, (1984: 48) uchaza kanjena:

> In this Biblical line St. Paul asks Death a rhetoric question. He is, infact, *telling Death that its power is very minor and* transient significance. In reality St. Paul gives a picture of a mere blank. Death is supposed to have a sting but the sting is not there any more.

UVilakazi, (1965:79) ufakaza athi:

> Udosi lwakho ngiyalwazi
> Lwaqala lwaphelela kimina........

Uma izwe seligqabule indlebe kuye kuthiwe akube yileyo naleyo ndoda iphisele. Leli hubo lifakaza lokho:

> Ake nithathen' imikhonto!
> Niyibambe,
> Niyiphakamisele phezulu,
> Uma kungenjalo
> Nizosala phansi.

Uma abantu belwa baye belulekwe ukuba babeke phansi izikhali. Leli hubo liyayivubela impi uma lithi imikhonto ayithathwe futhi iphakanyiselwe phezulu. Ukusala phansi kuqondisa ukufa kwabantu bengalwile njengamanina. Uma bengafuni ukuthatha imikhonto yibo abayosala sebelele, izidumbu zabo zilale zidunuselane enkundleni yempi. Kunehubo

elithi:

Kuyophind' esinye kwaZulu!
Umkhont' uyozengela.

Uma amabutho eseyithathile imikhonto, esezimisele ukulwela inkosi yawo, ayayitshela inkosi ukuthi imikhonto iyanyakaza:

We Nkonyane ka Ndaba!
Kwanyakaz' imikhonto,
We! Nkonyane ka Ndaba.

Isenzo sokuviva nokunyakaziswa kwemikhonto sisuke singaqondile nje eSilweni esisadla anhlamvana kuphela. Sisuke sikhombisa namakhosi amadala asebuka isizwe ngezimbobo zamathuna ukuthi izikhali zendabuko azikaconsi phansi namanje futhi zisaphathiswe okwezikhali zamaNtungwa.

UHlongwane, (1995: 1) uveza ihubo likaCetshwayo elinomugqa othi:

Sizivimba ngomkhont' eNdondakusuka.

Lapha uSuthu lwalutshela izwe ukuthi iZigqoza zehluliwe.

UVilakazi, (1946: 20) uthi:

Kunjani nje, kunjani nje?
Manxeb' emikhonto!
Eyi -i, eyi -i.
Kunjani nje, kunjani nje?

Leli hubo liveza ukuthi umuntu ogwazwe waba manxebanxeba ngomkhonto ukhala njalo uma engafanga. Ukufutha kwamanxeba kumenza lowo ogwaziwe athi:

Eyi -i, eyi -i.

AmaBhunu uma ezwa ubuhlungu akhala athi:

Eina!

UBhengu, (1987:56) usinika ihubo elithi:

Wensizw' uyaya yin' empini?
Awuthath' umkhont' ugwaze phansi.
Wensizw' uyaya yini empini?
Awuthath' umkhont' ugwaze phansi.

Leli hubo ligqugquzela izinsizwa eziya empini ukuba zigwaze izitha zizibhuqabhuqe phansi ngomkhonto. Lokhu kubulawa kwabantu empini bashone phansi noma badle umhlabathi, kuhambisana nehubo elithi:

Wawuyaph' uzosala phansi.

UVilakazi, (1946: 32) uveza ukusetshenziswa komkhonto ehubeni:

UNongwaphungwaphu:
Ukugwaza ngokuphanga, weMbuyana!
Umnandi njengoshukela kaMbuyana!
Igaqel' elidla lingakhothwa,
Umunt' omnyam' ungigwaz' ekhanda,
Igaqa lidla likholwa.
Ubanga nkomo-mbili.
Umshekeleli wempi, uyayishekelela,
Indlapho koYeza.
Inq' elizwe ngomoya kaBhambatha
Ukuthi kuyadliw' eSandlwana.
"Wangithela ngogwayi wemfokazi."

Leli hubo lisibeka esijwini sempi lapho kulwa khona abantu nabelungu. Laqanjwa wuMkhungo kaMbuyana owayeyiqhawe likaZibhebhu kaMaphitha wakwaMandlakazi empini yaseSandlwane ngo-1879. UMkhungo wasuke wabhema ugwayi kanti untongela nje ibutho lakhe seliyadumela. Umlungu wathi umsusuluza ngenhlamvu kanti idlozi lakubo limbhekile, inhlamvu yasakaza ithongwane. Kunokuba ethuke abaleke ngoba esecishe wafa, uphimisela inhlamvu, maqede kwavuka ugqozi lomculo maqede waqamba leli hubo elinobunkondlo obungayiwa. Umugqa othi:

UNongwaphungwaphu:

Ukhomba ukujijimeza abantu ngomkhonto ngokushesha. Umugqa wesibili uveza ukuthi

uMkhungo kaMbuyana ugwaza egwabhuza nje, uphangela abanye. Phela amabutho ayancintisana ngokuthi wubani ogwaze kakhulu empini, ukugwaza ngokuphanga weMbuyana. UMkhungo, kuVilakazi, (1946: 32) ukhombisa ukubahleka abelungu abagwaziweyo:

Umunt' omnyam' ungigwaz' ekhanda.

UVilakazi, (1946: 33) ulikhanyisa kanjena leli hubo:

> The poem constitutes a successful unification of parasoxial elements. It is the result of a wide inclusion of heterogenous impulses and historical episodes moulded into a shape of a genius. The harmony reflected in reading or hearing such a poem does not lie in the stimulating object but in the mental response to it, not in the bullet action on the snuff-box, but in the impulse it rouses in a song. To a lesser poet these contradictory elements would be too confusing. The hero seeing his jealous guarded snuff split, and hearing the whizz of the bullet just missing him, would naturally be depicted by a lesser poet as trying to escape and seeking safety. But the poetic craft puts music in his mouth.

Kuleli hubo kuyacaca ukuthi noma amaZulu ayebhekene nezibhamu zamaNgisi kodwa bayinqoba impi:

Igaqa lidla likholwa.

Phela igaqa wumkhonto. Kuyabonakala-ke ukuthi uZulu wagwaza wenela kumbe wakholwa.

Umuntu onguMnguni buvuka ubuzwe bakhe uma ekude nekhaya. Yiqiniso elimsulwa ukuthi ayikho indawo efana nekhaya. Umuntu uma ehambile ukhumbula ngisho izinhlupheko zakubo. Ingani imikhonto yesatshwa kangaka nje amaNgoni aseMalawi abuye ayikhumbule uma uthando lwezwe lakubo ebuNguni selubagunyele. UVilakazi, (1938: 14) uveza leli hubo lamaNgoni:

Inyanda yemikhonto

Ahlom' ahlasel' uNdaba,
Wayiginq' imbokodo
Bazokufa *namp'* abahulazi,
Inqobo yethu yokutholwa,
Ngangingenje
Wo, hehiya hhe!!!

Ukukhuluma ngenyanda yemikhonto kucacisa ukuthi uShaka wayengakabusi, engakabi inkosi (pre-Shaka era). Phela kusezikhathini zoNdaba, oJama kanye noSenzangakhona lapho izitha zazicitshwa khona. Uma amabutho eya empini azihlinzeke ngenyanda yemikhonto. Lo mqondo walesi sikhathi ukhanya kakhulu uma kuthiwa:

Ahlom' ahlasel' uNdaba.

Kunokubikezela ukuthi yisikhathi sokuba abantu bafele kakhulu empini uma sekugwazwa izitha bukhoma uma kuthiwa:

Wayigingq' imbokodo.

Ukubulala kakhulu kuthiwa wukuqotha imbokode nesisekelo. UReed, (s.a:9) unikeza elinye ihubo lapho amaNgoni ayekhumbule khona ekhaya kanjena:

Oyayi yayo *qobo yeye!*
Yo magcigca egumeni kwanazala,
Yo Mnguni wakithi yo waliwayo,
Owanyathel' udaka lwabathakathi,
Ubomuka simuke *siy'* eSwazini,
Laph' abantu bafa yokukhuluphala,
Bayimis' uluthi lomkhonto
Usuk' ungcengce uhlale phezulu
Yo magwaza ngomunwe waqhuqhumba,
Isandla sokudlela ngesokungcongca.
Ivila elidl' amabel' okulimelwa
Bathi kananyongo kanamhlehlo.

AmaNgoni ahuba leli hubo ayesuke ebuNguni ngekhulunyaka leshumi nesishiyagalombili (eighteenth century). Nansi imigqa ekhuluma ngomkhonto.

Bayimis' uluthi lomkhonto

Usuk' ungcengc' uhlale phezulu
Yo magwaza ngomunwe waqhuqhumba,
Isandla sokudlela ngesokungcongca.

Ngamafuphi, abantu baseSwazini bamisa uthi lomkhonto luqonde lulingane nomuntu emile. Imikhonto yaseSwazini ayizona izicaba njengeyethu, kodwa ifuze otshumetshu. Yikho ukugwaza ngale mikhonto kufana nokugwaza umuntu ngomunwe. Ukuqhuqhumba wukuvuvukala. Uma umuntu egwazwe ngotshumetshu, inxeba alophi. Umuntu ogwaziwe uyavuvukala kepha inxeba lingabonakali. Uma selibonakele inxeba, kufakwa umunwe livulwe ukuze kuphume leli gazi elophele ngaphakathi. Ukuvulwa kwenxeba maqede kukhishwe igazi kufaniswa nengane engcongcwayo noma egwetshwayo. Lapha isalukazi sifaka umuzi ngemuva enganeni bese siwuphehla ukuze kuphume igazi elibi. Noma kunjalo umfana ungcongcwa kanye intombazane ingcongcwe kabili.

Uma umuntu egwazwe ngomkhonto ojwayelekile, uba namanxeba ophayo. Ihubo lokweshwama liyakufakaza ukopha:

Zwana isidumo sempi
Inkos' inqab' ukuphum' endlini.
Ndaba yempi,
Mababhoboz' igazi
Hlab' abezizwe,
Wo yaye.

Umugqa othi:

Mababhoboz' igazi.

Uveza ukuthi abezizwe abahlatshwe ngomkhonto amanxeba abo avuze igazi. Ngokwejwayelekile yinkomo ehlatshwayo kodwa umuntu uyagwazwa. Lokhu kunikeza umfanekiso wokuthi abezizwe bayizilwane ezihlatshwa ngomkhonto zingenzi lutho.

UShaka wuye owaguqula uhlobo lomkhonto wokuciba waba wumkhonto wokugwaza bukhoma. URitter, (1955: 37) uthi:

> But the custom of hurling an assegai, mostly without any effect, at a distant foe, was to him as though merely throwing one's weapon away. According to the chronicle, it was then that he conceived the idea of a single, massive-bladed assegai with a stout, short handle. This would mean fighting at a close quarters, with deadly physical and psychological effect.

Yikho-ke amabutho ethi umkhonto owodwa ngokaShaka ehubeni elithi:

> Gwaza mkhonto kaShaka!
> Wawuthini kithi?
> Wawuthini kithi?

Kuyacaca-ke ukuthi namanje umqondo wokulwa ngomkhonto munye awukapheli kumaZulu. Lokho kusho ukuthi umqondo kaShaka wokugwaza isitha mahlanze usakhonziwe kwaZulu.

2.7.3 **Ukusetshenziswa kwesibhamu**

Izwe like labusa singakafiki isibhamu. Namhla nje umuntu akasalwi nowabo ngoba ngisho ingane ikhomba indoda endala ngombhobho wesibhamu maqede iwavoshoze amadolo phambi kwengane. Icela uxolo ngisho noma ingone lutho. Isibhamu sesilibhubhise saliqeda izwe lenkosi. Abantu baphenduka imilalandle ngenxa yobubi besibhamu. Sekwaze kwahutshwa kwathiwa:

> Yash' imizi!
> Yash' imizi,
> Ngenxa yomunt' omdala.......
> Thina asilalanga,
> Sesab' umbhobho wesibhamu.

Ukutwetwa kwenza umuntu awufake esiqundwini noma sekusha umuzi wakhe. Lapho

esike saqhuma khona sishiya izingane zabantu zidindilizile, kudindwe izililo. Leli hubo elilandelayo liveza ukuthi wunina kamufi ovama ukukhala kakhulu uma kuhutshwa kanje:

Isibhamu sakhal' izwe lonke!
Uyokhal' az' athul' unina.
Sakhal' okhalweni!
Uyokhal' az' athul' unina.
Isibhamu sakhal' egcekeni.
Uyokhal' az' athul' unina.

Umuntu osizwa sidubula okhalweni kumele azi ukuthi uyoze asizwe sesikhala egcekeni kwakhe. Iqiniso wukuthi lowo obona kumi ithende kwakhe, lowo ozwa kuculwa "amagugu" kwakhe, kumele azi ukuthi isibhamu sikhalisa izwe lonke.

Isibhamu sibizwa ngokuthi yisikhali somlilo (firearm). Abanezibhamu baqhosha kabi ngoba bathi bathwele ugodo olushunqa intuthu:

Sesithwele kabi!
Sithwel' umangolongolo............
Sithwel' ugod' olushunq' intuthu,
Sithwele kabi,
Sithwele umangolongolo.

Le ntuthu okukhulunywa ngayo wumsizi wesibhamu obonakala usumhlophe qwa. Ingani phela kunenkolelo yokuthi ayikho intuthu uma umlilo ungekho:

There is no smoke without fire.

Nempela ubonakala kahle lo mlilo uma kudutshulwa ebusuku. Ukuthwalwa kwezibhamu kwenza abantu bagolozelane:

Sithwel' umangolongolo.

Yikho lokhu kugolozelana kwabantu okwadala ukuba abantu badayise izinkomo ukuze bathole izibhamu ezisemthethweni. Ukuqina kwemithetho kaHulumeni ekucubunguleni izicelo zalabo abafisa ukuthenga ontuluntulu, kwadala ukuba abantu bathenge izibhamu ezingekho emthethweni. Babodwa ababezakhela oqhwasha kumbe imiphembele. Lezi

zibhamu zihlolwa ebusuku emaweni. Lokho bakwenzela ukuze izitha zingenwe ngamanzi emadolweni uma zizwa umsindo wokukhala kwezibhamu. Lokho phela kuchaza ukuthi izitha ziyesatshiswa ngondinisa, izingebe nontuluntulu. *Uma kungaseyiyo imfihlo ukuthi* abafo banezikhali zomlilo, bavele bahlasele ngomchithangeje (03h00 - 04h00). Kuyaziwa ukuthi izingane zisuke zilele, abadala bematasatasa nomthathanduku. Ihubo abasho ngalo *ukuthi bababonile behlola izibhamu* lithi:

> Ngambon' edubul' eweni!
> Ngangikutshela,
> Songena ngomnyama.
> Ngambon' edubul' eweni!
> Mana wethu,
> Ubalekelani?

Sithi-ke singaqhuma isibhamu amavaka abaleke abhangazele. Yikho-ke izigagayi zalabo abadutshulwayo ziye ziqunge izinsizwa zangakubo isibindi zithi:

> Mana wethu,
> Ubalekelani.

Ehubeni elithi: "Bayamqal' okaNdaba," kukhona umugqa othi:

> Kuyokhal' inganono.

Lapho-ke okuke kwakhala khona inganono kulandela izililo. Inkosi uDinuzulu wayenaso isibhamu, esiphatha uma kuphuma izimpi. Yikho kwaze kwaqanjwa leli hubo lesikhathi sakhe:

> Yangen' eyobhevula!
> Isibhamu sakhal' ekuseni, ekuseni,
> Lapha kuMamonga.

Lokho kuchaza ngokusobala ukuthi impi kaZulu ingena ngovivi. Liyasho lona leli hubo ukuthi:

> UMamonga usehlomile.

Kusuke kudumaze nje ukuthi ngisho noma umuntu angaze athukuthele kodwa uyasesaba isibhamu ngoba siyajuma. Uvele abaleke ukuze engabe elokhu evikana nenhlamvu engavikeki nokwenza yevaka. Lokhu kuvela obala kuleli hubo:

Ngimbon' uyabaleka!
Wathukuthela wesab' inganono.
Wathukuthela wesab' ukuduma kwayo.

Wesab' inganono!
Wathukuthela wesab' inganono
Kodw' ubalekelani?
Wathukuthela wesab' ukuduma kwayo.

Ukwesaba nokushayana kwamadolo ngenxa yovalo kuthathwa njengesifo. Amabutho aguliswa wuvalo bawahaya bathi:

Ayagula!
Ayagul' amabutho,
Esab' isibhamu.
Nans' inqaba,
Inqaba madoda.

Kuyacaca ukuthi kuyisimanga ezimangeni ukuba amabutho esabe isibhamu engamadoda futhi kwethenjelwe kuwo. Lokhu kusuke kubiza ukuba aqungwe isibindi ngawo amahubo, iziqubulo, izintelezi kanye negudu njengasehubeni elithi:

Ake nishuke wemabhungu!
Hhe............hhe......
Uban' obengashuk' insangu.

Lapha kwakubhinqwa amabhungu adla insangu kumbe umthunzi wezinkukhu. Le nsangu ishukwa, ibhenywe kungasali saja ngoba intuthu ayedlulile emanzini. Leli hubo lihlose ukuba la madoda aguqule imiqondo yawo, ehlukane nensangu:

Dubula, dubula!

Hhe........hhe............
Uban' obengashuk' insangu?

Leli hubo selaguqulwa laqondaniswa nesibhamu kanje:

Dubula, dubula!

Hhe................hhe...........
Uban' obengesab' inhlamvu?

Lapha abantu abasuke begcatshwe ngensizi evikela amabutho ukuba angashaywa inhlamvu yesibhamu, bavele bathi akadubule amabutho ezitha:

Dubula, dubula!

Izitha zokhiwa ngensini uma izibhamu zazo zishaya udwadwa:

Hhe..............hhe.............

Amabutho angashaywa yinhlamvu abuza umbuzo owumbhinqo athi:

Wuban' obengesab' inhlamvu.

2.8 Amahubo athinta amagama abantu

UMsimang, (1982: 122) uveze waqhakambisa ihubo eliwumlando elithinta inkosi uNdaba:

UNdaba uyinkosi;
Uyabusa.

Onke amakhosi alandela uNdaba, angoJama, uSenzangakhona, uShaka, uDingane, uMpande, uCetshwayo, uDinuzulu, uMaphumuzana,uNyangayezizwe kuze kufike kuZwelithini, athi ahlezi esihlalweni sikaNdaba. UVilakazi, (1946:32) uthi:

Wayihlaba wema nayo!
Yith' uZulu!
Sinike la maBhun' asiqondile.
Yith' uZulu.

Yenza kahle Malandela!
Yith' uZulu.
Yenza kahle Mgwagwa wezulu!
Yith' uZulu.

Sinike la maBhun' asiqondile.
Yith' uZulu.

Kuleli hubo amabutho athopha uDinuzulu ngokhulukhulwana wakhe uMalandela. Bambiza ngezibongo zakhe:

Yenza kahle Mgwagwa wezulu.

Umgwagwa phela yibala likaDinuzulu elikhanyayo elifana nelamatshe ezulu. Bayincenga nje inkosi bafuna ukuba ibayeke bayohlasela amaBhunu ashokosha impi uma umqambi ethi:

Sinike la maBhun' asiqondile.

Kuleli hubo elilandelayo uSuthu lwacasulwa wukungena kwempi yamaNgisi ayezokwelekelela uZibhebhu kwaNongoma. Leli hubo liqonde ukubikela uDinuzulu lo mbiko wabahlaseli asebengene:

Yangen' eyobhevula!
Impi.......
Yangena Mamonga woSuthu!
Awu! Sidedele singene kwaNongoma.

Zakhal' ekusen' ekuseni lapha kuMgwagwa.....
Impi...........
UMamong' usehlomile..........
Awu! Sidedele singene kwaNongoma.

Zasikhonkoth' izinja!
Wu! Wu! Wu!
Yangena........
Awu! Sidedele singene kwaNongoma
Enkanini, enkanini!
Impi.......
Awu! Sidedele singene kwaNongoma.

Lapha uSuthu lwazisa iNkosi ukuthi anenkani amaNgisi angenise laphaya kwaNongoma. Inkosi yaziswa ukuthi impi yamaNgisi ingobhebhenene bezintshebe kumbe obhevula:

Yangena eyobhevula.

Amabutho akhuluma nenkosi ngqo uma ethi:

Yangena Mamonga woSuthu.

Leli gama elithi "Mamonga," lichazwa kahle wuNyembezi, (1978:105):

> Leli gama sengathi lithathelwa ekongeni. Kufanele ukuthi
> yigama alithola esemdala esesebangeni lokonga abantu bakhe.
> Phela wayesemncane ngenkathi ethatha ubukhosi.

Igama elithi "uSuthu" limele abantu bakwaZulu abaqoma ukufa nenkosi uCetshwayo kukubi, yibo ababa yifa likaDinuzulu. Lisho futhi umuzi wayo inkosi uDinuzulu okuwuSuthu kanye nomfula futhi ongezansi komuzi obizwa ngalo uSuthu. Kunokuxhumana kwegama uSuthu kanye nesaga esigama-linye esithi:

> Hebe!
> WuSuthu.

USuthu futhi wumfula owumngcele phakathi kwezwe lakwaZulu kanye nelase Mozambique. Ukugqumа nokubhodla kwawo ikakhulukazi uma ugola izintethe uhambisa amanzi olwandlekazini lwase Ndiya kufanekiswa namandla empi kaZulu. La mandla omfula angathekiswa namabutho kaZulu akhukhula izitha ayoziphosa ekufeni. Ukuhuba, kukhomba ukuxhumana kokuzwana kobunini phakathi kwenkosi nabantu bayo. Kuvela kanjena:

u - + -a- + uSuthu > woSuthu.

Kunobufakazi bokuthi u-/u/ uba wu-/w/ uma elandela u-/a/ kanjena:

[u] → [w]/- [a]

Ukungwaqazisa-ke lokho, u-a- no -u- kuyalumbana ukuze kwakheke u- <u>-o-</u> egameni elithi w<u>o</u>Suthu.

Isicelo samabutho enkosini esithi:

<u>Sidedele</u> singene kwaNongoma,

siwumusho osendleleni encikile. Le ndlela yesenzo ibonisa inhlonipho. Noma kwenziwa umthandazo omkhulu kuMathewu, 6: 9 - 12 kuqalwa kanje:

(a) Kuqalwa kubongwe uMvelinqangi kanje:

Baba wethu osezulwini,
Malingcweliswe igama lakho;
Mawufike umbuso wakho,
Mayenziwe intando yakho emhlabeni njengasezulwini.

(b) Emva kwesingeniso esihle sokubonga iNkosi kulandela isicelo esivama ukuwela emhlabathini ovundile njengalesi:

Usiphe namuhla isinkwa sethu semihla ngemihla;
Usithethelele amacala ethu, njengalokhu nathi sibathethelela abanamacala kithi;

Nasenkosini uDinuzulu iyathamba inhliziyo uma esetusiwe ehubeni. Isicelo sokuba kuyohlaselwa sesiwela emhlabathini ovundile kumbe ononileyo. Lokho kuboniswa yisinyathelo esithathwa yinkosi kulo leli hubo:

Zakhal' ekusen', ekuseni lapha kuMamonga.

Yizibhamu lezi ezaseziphethwe yisizwe senkosi ngoba vele impi yakwaZulu ingena ekuseni. Ngaphezu kokuthi inkosi ivumile ukuba ihlaselwe impi yobhevula, kunomugqa othi:

UMamong' usehlomile,

oveza ukuthi nenkosi uqobo yayisiphethe izikhali ngezandla. Lokhu kungasho yona impi futhi ngoba ukuhloma kwayo kukhomba ukuhloma kwenkosi. Bakhona futhi abantu benkosi abase bengamambuka:

Zasikhonkoth'izinja
Wu! Wu! Wu!

Lokho kungabuye kusho izitha zenkosi ezikhonkotha inkosi.

Uma esebukwa omabili la mahubo aphatha inkosi uDinuzulu, kuvela imigqa emibili ethinta izibongo zakhe. Ehubeni lokuqala kuthiwa:

Yenza kahle Mgwagwa wezulu.

Ehubeni lesibili basebenzisa izibongo zenkosi uDinuzulu kanjena:

Yangena Mamonga woSuthu.

(a) Kuqalwa kubongwe uMvelinqangi kanje:

> Baba wethu osezulwini,
> Malingcweliswe igama lakho;
> Mawufike umbuso wakho,
> Mayenziwe intando yakho emhlabeni njengasezulwini.

(b) Emva kwesingeniso esihle sokubonga iNkosi kulandela isicelo esivama ukuwela emhlabathini ovundile njengalesi:

> Usiphe namuhla isinkwa sethu semihla ngemihla;
> Usithethelele amacala ethu, njengalokhu nathi sibathethelela abanamacala kithi;

Nasenkosini uDinuzulu iyathamba inhliziyo uma esetusiwe ehubeni. Isicelo sokuba kuyohlaselwa sesiwela emhlabathini ovundile kumbe ononileyo. Lokho kuboniswa yisinyathelo esithathwa yinkosi kulo leli hubo:

> Zakhal' ekusen', ekuseni lapha kuMamonga.

Yizibhamu lezi ezaseziphethwe yisizwe senkosi ngoba vele impi yakwaZulu ingena ekuseni. Ngaphezu kokuthi inkosi ivumile ukuba ihlaselwe impi yobhevula, kunomugqa othi:

> UMamong' usehlomile,

oveza ukuthi nenkosi uqobo yayisiphethe izikhali ngezandla. Lokhu kungasho yona impi futhi ngoba ukuhloma kwayo kukhomba ukuhloma kwenkosi. Bakhona futhi abantu benkosi abase bengamambuka:

> Zasikhonkoth'izinja
> Wu! Wu! Wu!

Lokho kungabuye kusho izitha zenkosi ezikhonkotha inkosi.

Uma esebukwa omabili la mahubo aphatha inkosi uDinuzulu, kuvela imigqa emibili ethinta izibongo zakhe. Ehubeni lokuqala kuthiwa:

> Yenza kahle Mgwagwa wezulu.

Ehubeni lesibili basebenzisa izibongo zenkosi uDinuzulu kanjena:

> Yangena Mamonga woSuthu.

Isibhamu sithi:

Gwa!	>	kukhomba isibhamu esikhipha inhlamvu eyodwa ngesikhathi (manual rifle).
Gwagwa!	>	kulesi sibhamu izinhlamvu zilandelana zize zibe mbili ngesikhathi (semi-automatic rifle).
Gwagwagwa!	>	lesi yisibhamu esizishintshayo (automatic rifle).

Kuyacaca-ke ukuthi ezibongweni zenkosi ezithi:

uMgwagwa wezulu,

ezisetshenziswe kuleli hubo, zikhomba ukuthi inkosi yayisihlome ngesibhamu esikhipha izinhlamvu ezimbili ngesikhathi (semi-automatic rifle), ngesikhathi impi isiya kwaNongoma.

Uma lihutshwa leli hubo elithi:

Yangena eyobhevula,

kubuye kusetshenziswe igama elithi:

obhevule

Kujwayelekile lokhu esiZulwini uma sibuka la magama:

Umnumzana	>	umnumzane
intombazana	>	intombazane

Iningi likholwa wukuthi u- -a ususiwe kwafakwa u- -e (vowel replacement/ vowel substitution). Okudala siqwebule amehlo wukuthi le nto iyatholakala uma kuqhathaniswa izilimi (Comparative Linguistics). Unkamisa wokugcina uguquka kanje:

IsiZulu	>	ubaba
IsiSwazi	>	babe
IsiXhosa	>	utata
IsiSuthu	>	ntante

Kumele kucace ukuthi u-[u] wesiZulu uphinyiswa ngezansana kwechashazana lempimiso u- 8 ngoba ngu -u-[u] wesiSuthu ophinyiswa echashazeni lempimiso u- 8. Uma

sekwehliswe *unkamisa wesiSuthu* u- [i] *noma* u - [u] kwenzeka ukwehliswa konkamisa (vowel lowering/ vowel shift). Yilokho kwehliswa konkamisa okudala sibe nama-"sememes" ka-[u] naka -[i].

Egameni elithi obhevul<u>a</u>, elibuye libizwe ngobhevule, kwenzeka kanje:

obhevul<u>a</u> + < (i)

u

= a + i = <u>e</u> ukulumbana

ukukhethwa phakathi kuka -i

noma u- -u

kubizwa ngokuthi yi - FPS (Free phonemic selection).

Yikho-ke sithi:

ubhevul<u>a</u> + -i
V
-e

ubhevul<u>e</u>.

Lokhu kuveza ukuthi akukho phutha uma kuhutshwa kanjena:

Yangen' eyobhevul<u>e</u>.

UHlongwane, (1995: 2) uveza ihubo elinezibongo zika Dingane

Siyakushona kuleziya ntaba,
Washona ngentaba lashona,
Yebuya <u>Vezi</u> omnyama
<u>Umalamulela</u>.

Imbongi kuNyembezi, (1978: 45) ithi uDingane ungu-:

<u>Vezi</u> uNonyanda.

Basasho yena futhi uVezi uma bethi:

UMalamulela.

Walamulela abafazi namadoda ababengasasitholi isikhathi sokuzala. Wazilamulela izintombi namasoka azo ngoba kwaphela ukujendeva kuzo. UNyembezi, (1978: 50):

UMalamulela,
Owalamulel' izintombi namasoka.

UNyembezi, (1978:53) ukubhanqa kokubili ukuba wuVezi nokuba wuMalamulela kukaDingane:

> Ubizwa ngokuthi wuVezi ngakho ngoba eveze abantu ngokubulala uShaka. Kanti futhi umthetho kaShaka wawulukhuni ngokuthi wayengavumi ukuba amabutho asheshe aganwe, aze abe madala kakhulu. Kanti futhi noma nezintombi sezijutshwa, zazendiswa kubantu ezingabafuni. Kwabonakala-ke ukuthi silamlekile lesi simo ngokufa kukaShaka.

UHlongwane, (1995:3) uveza ihubo likaMpande elibhuqa uDingane ngokuthi waphuma ebukhosini nje yingoba akholiswa wuNdlela kaSompisi kanye noNzobo kaSobadli Ntombela elithi:

Wayiwa nguNdlela,
Wayiwa -ye-hho
Wayiwa nguNdlela
Wayiwa -ye,
Imbuzi kaDambuza benoNdlela.

UNdlela kaSompisi owaqhwabaza uMpande ukuba angayi ukuyobonga izinkomo ayeziphiwe nguDingane ngoba efuna ukumenza isilo sengubo. Nasempini yaseMaqongqo yokugqabuka kwegoda, uNdlela noNzobo bayibamba impi kaDingane yaze yagcina ngokwehlulwa. Leli hubo lagcina ngokuthi uDingane uyimbuzi kaDambuza benoNdlela.

UNyembezi, (1978:50) uthi:

Imbuzi kaDambuza
Abayibambe ngendlebe yabekezela;

UNyembezi, (1978: 62) uthi:

UDambuza phela uNzobo kaSobadli.

UHlongwane, (1995:3) uveza ihubo elithinta izibongo zikaMpande kanye noMswazi:

Inyoni yaphezulu,

Umlindazwe, zinyane lengwe
OmSwazi abasakwaz' ukuthula,
Yek' izimpiso zakho Nkosi.

UNyembezi, (1978: 63) uveza izibongo zikaMpande ezithi:

Inkonjane edukel' ezulwini.

Inkonjane yinyoni enamandla ekwazi ukundiza isuka enjikweni yeNkalankala ize ifike enjikweni yeMpunzi ingakakhathali. Leli hubo liveza inkosi uMpande njengenyoni yaphezulu. Liveza ukuthi inkosi icabanga njalo ingayeki. Phela ukulinda izwe kufuna umuntu ondizayo ngengqondo. Igama elithi yaphezulu lakheke kanjena:

Inyoni i- + -a- + -pha - + izulu.
V
e
y-+-a-+ phezulu
yaphezulu

Kuleli hubo kutonyulwe uMswazi ngoba wake wahlaselwa yimpi kaMpande. Impi kaZulu yathumba izinkomo zamaSwazi. Ukudliwa kwezinkomo kuchaza ukuthi akukho ukuthula. UNyembezi, (1978: 65) uthi:

Inhlehlanyovane kaNdaba,
Inhlehlele futhi ngoBulawayo,
Ihlehlel' izinkomo zamaSwazi.

Ukuthunjwa kwezintombi zamaSwazi zize zilahle namasiko azo, kukhomba ukungabibikho kokuthula kumSwazi. UNyembezi, (1978: 66) uthi:

AmaSwaz' akhawul' ukumfung' uSomhlola,
Ayihulul' imfibinga
Ngaphakathi kwaNodwengu.

2.9 Amahubo athinta amagama ezindawo

UNyembezi, (1978:57) uveza ihubo elahutshwa ngamabutho kaZulu ebulala amaBhunu esibayeni saseMgungundlovu:

He, yaye!
Muntu wakwaZulu;
Wathi kayikungen' eNgome,
Sangena,
Sakhuz' iwawa.
Ubuza ba kulokhu?
Nawe Nhlanganiso
Wawuphik' inkani,
Wawuthi kayiyuwushis' uMhlahlandlela
Kawusekho!
He, yaye!

Leli hubo likhombisa ukuthi umuntu wakwaZulu wayenqunyelwe imingcele ezweni lakubo. Kwasekumele ukuba angabe esangena eNgome. INgome yintaba enehlathi eliyisinindolo esesabekayo. Wu Bheje wakwaKhumalo owayehlala kuleli hlathi, ecashe nezinkomo. Phakathi kwalezi zinkomo kwakukhona nezikaShaka. Ukubuya kwempi kaShaka nezinkomo eNgome kusho ukuthi impi yaKwaZulu ngeke yehlulwe lutho. Ukwesabeka nobungozi bamaBhunu kufana nokwehlathi iNgome.

Kuyacaca-ke ukuthi kwakuwumqansa ukulokotha amaBhunu. Isibaya sommbelo sagcina sesifana nehlathi iNgome ngoba izigxobo zilandwe ehlathini.

Ihubo lenkosi uCetshwayo elikuHlongwane, (1995: 3) ligxile kuleli gama elithi iNdondakusuka:

Bayaziphangisa
Wayeqale bani na?
O! Wo! Hhahhe!
Sizivimba ngomkhonto eNdondakusuka
O! Wo! Hhahhe!

Phela impi kaMbuyazi iZigqoza yadonda ukusuka lapha kweSamathambo ngaseMandeni, yaze yaficwa wuSuthu. Lwababhokoda ngomkhonto, lwababhukudisa oThukela bengafuni. Abanye bahamba unomphela bayothenga ilala olwandle kwaphela kanjalo. Babodwa

abashaywa phansi eziqungeni koludumayo, akwaba ndaba zalutho. UNyembezi, (1978:88) ubala amadoda asala eNdondakusuka akwaba ndaba zalutho. Lapha kushiwo uNomsimekwayo kaBikwayo, uMashayayishukule kaSiphingo, uSigombe kaMtshana, uFaku kaMtshana, uNongalaza kaNondela, uThemana kaNohaye, uMgebisa kaJokwe, uMatshekana kaMaqhoboza, uShonkweni kaMpande, uMantantashiya kaMpande, uSomklwana kaMpande, uMdomba kaMpande kanye noDabulesinye kaMpande.

URead, (s.a: 9) uveza ihubo lamaNgoni aseMalawi, elifakaza ukuthi aqhamuka eSwazini:

> Ubomuka simuke siy' eSwazini,
> Laph'abantu bafa yokukhuluphala.

Lapha amaNgoni aveza ukuthi izinhlupheko zalapho bekhona eMalawi ziwakhumbuza kubo eSwazini. EMalawi sebelambe baba yizinkokhothi futhi bonda baze baba yizinswazi zamaSwazi ngenxa yokuba kude namakhaya. Kuleli hubo ayakhuthazana futhi afakana umoya wokumuka kuphindelwe ekhaya eSwazini, kwelingafelwa nkonyane. Lokho kufakazelwa wukubona abantu bakhona abangamatubesi ngenxa yokukhuluphala. UVilakazi, (1938:14) uveza ukuthi amanye amaNgoni ayevele kwaMacingwane nakwaQwabe ayekwesinye isigodi khona eMalawi. Wona-ke uma esekhumbule ekhaya ahuba athi:

> Bathi beba mama
> Sihambe siy' ebuNguni.

Kula mazwi aleli hubo kutholakala ukuthi yizingane ezizwa abazali bazo bezitshela ukuthi bafisa ukuphindela ezweni lakubo ebuNguni. Yizo-ke lezi zingane ezifisa ukubeletha abazali bazo zibaphindisele ebuNguni lapho badabuka khona. Ukuthi sebehlupheka nje, bashiyelani ezweni lakubo, indaba inabo. Ukuthi bayokwenzenjani uma befica izindawo zabo sezathathwa ngabanye, kudela owayizo.

2.10 Amahubo athinta izinkomo

Izimpi eziningi ezaziliwa, abanqobayo bebethatha izinkomo, baziphange kulabo abehluliwe.

Abantu abephucwe izinkomo bahlala njalo bekhala:

> Ubaba nje kathandwa!
> Yimpi.
> Kathandwa!
> Yimpi.
> O! Kathandwa ndawo!
> Wo! Bakhalel' izinkomo.

UVilakazi, (1946: 18) uveza ihubo lamaNgoni elithi:

> Inkomo yami na?
> Ye Somfuya
> Inkomo yami na?
> Ye Somfuya
> Wadl' inkomo zabayeka.

Uma leli hubo lama Ngoni lihunyushelwa esiZulwini lithi:

> WeSomfula!
> Inkomo yami yayaphi,
> Wo ye, wo ye,
> Wadl' izinkomo wabaleka.

Lapha uSomfula uyamenyezwa. Uyabuzwa ukuthi wazibekaphi izinkomo azidlayo kumbe azithatha ngempi. USomfula uvezwa njengomuntu owathatha izinkomo maqede wabaleka nazo. UVilakazi, (1946: 19) uveza umlando kaSomfula:

> It is not clear who this Nomfula was, but undoubtedly he was one of the headmen under Soshangane, a cousin of Zwide, ruling the sub-branch Gasa of the Ndwandwe-Nxumalo tribes who were very sympathetic to the Qwabe of Phakathwayo.

Likhona ihubo elikhomba ukubaluleka kwemibala yezinkomo elithi:

> Lezo nkomo zimbala muni na?

Zinomland' omkhulu lezo nkomo.
Wo hhe, ajiji, ajiji.

Kuyavela ukuthi kusuke sekuyicala uma kubuzwa imibala yezinkomo. Iyabuzwa futhi imibala yezinkomo uma kulotsholwa. Izinkomo ezidliwe ngempi nalezo zelobolo zinomlando omkhulu. UDonda, (1997:11) uthi inkomo:

Wu Msusi wezidumo,
Isilwane abasidla sikhala,
Sithi mo-o-o!

Izinkomo zelobolo umuntu uzibasela njalo kumkhwenyana wakhe. Leli hubo liyakufakaza lokhu:

Sawubona nsizwa!
Sawubona.
Kodw' uphumaphi na?
Ngiphuma kwantombazane.
Wawuyokwenzani?
Ngangiyobhek' izinkomo zam' ezasalayo.
Sawubona.

Le nsizwa ize ibe nenkinga yokufika komukhwe ezobasela izinkomo ezasalayo nje, kwakumele izilungiselele ngaphambi kokuba iyokweshela. Leli hubo lika Tshabalala, (1973) lithi:

Ngayeshela ngethemba le ntombi,
Ngayeshela ngethemba le ntombi,
Ngethemb' izinkomo zikababa.
Zigcwel' isibaya.......
Kanti uthand' alunandaba nalokho.

Kuleli hubo kuyacaca ukuthi intombi ayinendaba *nomhlambi* wezinkomo zakubo kweseshelí sayo, kodwa ilalela inhliziyo yayo ukuthi iyasithanda yini isesheli sayo noma qha.

Kunehubo elikhomba ukuthi inkosi ebusayo iyinkonyane kaNdaba. Kuyacaca-ke ukuthi

uyise wenkosi uyinkomo ngoba wuye onika abantu ukudla ngokuhlasela kwakhe kuyodliwa izinkomo:

Wenkonyane kaNdaba!
Kwanyakaz' imikhonto,
Wenkonyane kaNdaba.

Imbongi kaShaka kuNyembezi, (1978: 27) ithi:

Umasengomahle, inkonyana yenkomo.

2.11 Amahubo athinta izwe

UKhumalo, (1993: 46) uveza ihubo elikhomba ukuthi izwe lithathwa ngolaka:

INDUNA	:	Izwe!
IBUTHO	:	Izwe!
INDUNA	:	Izwe!
IBUTHO	:	Silithathe ngolaka!
		Izwe!
		Izwe!
		Izwe!
		Silithathe ngolaka!

Ukuphindaphindwa kasithupha kwegama elithi izwe kuleli hubo kugqisha umqondo wokufela izwe emabuthweni. Imigqa emibili emagama mabili ethi:

Silithathe ngolaka!

Igcizelela ukuthi umuntu ofuna ukubusa izwe, kumele alithole ngezikhali ngoba ubukhosi abutholwa ngamakhaba.

Umuntu ophendula izwe ngokugovuza umphakathi, kuye kukhalwe ngaye kuthiwe:

Izwe liyaphenduka!
Bonk' abantu,
Bakhala ngawe.

Lo xovizwe kuhlatshelelwa ngaye ngisho ekhona. Inhloso kusuke kuwukumnqinda ukuba angaqhubeki nokuba wusikhwili-phambana-nobhoko. Ukuphekula izikhuni komuntu ukuze kube wuye ophathayo kubi. Leli hubo liveza ukuthi mubi umuntu ofuna izwe:

Uyofel' ehlazweni!
Ufun' izwe?
Uyakuthand' ukufa.
Isiphundu sakho sibi.

Unombang' unombango!
Ufun' izwe?
Uyakuthand' ukufa.
Isiphundu sakho sibi.

Umuntu ngisho angaba mubi kodwa isiphundu asize singaba sibi. Muhle umuntu othandwa ngisho esefulathele. Imbongi kuNyembezi, (1978:11) uthi:

Usiphundu singenandawo yokusolwa.

Lokho kufakaza ukuthi ngisho inqunywakhanda lihle uma selifulathele. Umuntu onombango wezwe uthi angafulathela bamklabele.

2.12 Amahubo ancoma isibindi, agxeke ubugwala

Amashinga ayakhuthanisela angabaleki noma impi isihlangene. Ukuma isibindi kudinga ukuba lowo olwayo abekezele. Leli hubo lifakaza lokho:

Bekezela nsizwa!
Bekezela nsizwa,
Zokushay' izinsizwa!
Zokushayi' izinsizw'
Amagwal' ayesaba.

Akabekezeli umuntu oyigwala. Bonke onyawo zamagwala ziyahlehla ngoba zesaba ukuya

empini beswele isibindi. Uneshwa umuntu ohongelwa yigwala inkani ngoba likholwa wukumshiya esefile. Alifuni ukuba abuye alihluphe ngomuso.

Umuntu obaleka kuliwa unenkinga ngoba akanawo amehlo esiphundu, futhi akakwazi ukuzivikela umhlane. Izingozi ezingemuva zikhomba ukuthi lowo onazo akabanga naso isibindi sokubhekana nezitha zakhe. Leli hubo liveza *induna* eyabaleka yashiya *impi* yayo:

> Wendun' uhamb' uqamb' amanga!
> Ukhulum' amaganyan' aziswana.
> Ingani wabaleka nje?
> Wabaleka kunzima kuliwa.

Kuleli hubo kuyahlaluka ukuthi igwala livama ukopha ngomlomo nje kuphela, kepha uma ihlangana ngezifuba lithi, nyawo zami ngibelethe.

Bakhona-ke ababaleka emva kwempi ngoba besaba ukuboshwa kuleli *hubo*:

> Wenduna wawubalekelani?
> Kungani wabaleka?
> Kungani wabaleka?
> Washiy' umunt' efile?
> Kwagijim' iveni.

Leli hubo liveza ukuthi ukungena evenini yamaphoyisa kuyesabeka. Akekho onesibindi sokuyolala ejele. Nalowo obanjwayo, utholwa ebaleka.

Kuleli hubo kubonakala ukuthi ilanga lempi lifika maqede ledlule nezinsizwa ezinesibindi, kusale amagwala azobaleka:

> Ngelamanqamu namhla nje!
> Ngelamanqamu.

Kwaphel' izinsizwa
Kwasal' amavak' azobaleka.
Ngelamanqamu.

Igama elithi "amanqamu", lihambisana nokunqamuka kwempilo yamaqhawe esizwe. Kuphele izinsizwa ezingamashinga namashoshozela.

Amavaka kuthi noma kufanele aphumelele empini, ahlulwe ngoba asuke atatazele. Lobu butatata bamavaka buyabalwa kuleli hubo:

Onke la mavak' ashaya thina!
Ayatatazela.
Onke!
Onke la mavaka,
Onke la mavak' ashaya thina
Ayatatazela.

Ubudoda abukhulelwa. Kuyenzeka kuthi impi isibamele kabi abantu abadala kodwa basizwe yizingane zabo. Leli hubo elilandelayo liyakufakaza lokho uma libalula ukuzala kanje:

Awubhek' ukuzala kwethu!
Ngacishe ngafel' esigangeni.
Ukufa kuyazenzela.

Kuyabonakala ukuthi lezi zingane ezephula abazali bazo empini zinesibindi ngoba abazali bazo ababe besafela esigangeni. Kubazali ukufela esigangeni kuqinisa ukuthi ithuna lendoda liseceleni kwendlela.

2.13 Indlela yokuhuba

Lapha kucaciswa ukuthi uma kuhutshwa kuhuba bani, ehubela bani bese kuhutshwa

kanjani?

Uma kuphuma udwendwe, nguyise womntwana ohuba ihubo lomndeni kumbe lesibongo. Usuke ebikela abangasekho ukuthi indodakazi yabo isiyogana. Baholwa ngalo ihubo abomndeni sebeyongeniswa esibayeni, lapho kufikwe kuthenyelezwe khona. Ngaphezu kwalokho, kusuke kukhulekwa kuMvelinqangi ngehubo. Phela ukuhuba kuwukuthandaza.

Lowo oqambayo uhuba umugqa wokuqala, bese-ke bonke abanye baphendule. Le nkulumo-mpendulwano esemahubeni iwubuciko obungayiwa.

Noma izinhlobo zamahubo zihlobene, ukugida kuyawenza umehluko. Uma kuhutshwa amahubo empi kugidwa ngendlela ehlukile kunoma kuhutshwa amahubo ezangoma noma amahubo omgcagco lapho kukhala ingungu khona. Ihubo lomndeni alinyakazelwa kepha kulalelisiswa amagama ngoba yiwo anyakazisa izinhliziyo zamathongo. Avuka ebuthongweni athele izingane zawo ngemvula yezibusiso.

ISAHLUKO 3

3.0 UKWAKHEKA NEZINHLOBO ZEZAGA

3.1 Isingeniso

Kubalulekile ukuveza ukuthi iciko alinalutho elilususela emoyeni. Ukuze kube khona elikwenzayo nelikwakhayo, lisizwa yizinto elake lazibona, lazizwa futhi lazithinta. Izaga zizungeza ezintweni ezenziwa ngabantu, izinto zemvelo kanye nezilwane. Izinto okukhuzwa ngazo izaga zigxile esikweni lesizwe.

Izaga ziwubuciko bomlomo. Akwaziwa ukuthi zaqanjwa wubani. Azifani nezinkondlo zesimanje ezinabalobi bazo. Izaga ziyifa lesizwe elakhiwe yisizwe (oral poetic compositions). Yikho-ke izaga zikhuzwa emikhosini yesizwe nalapho kuhlangene khona abantu njengasezindwendweni nasemajadwini.

3.2 Ubumqoka bezaga

UMiller, (1957: 89) uveza ukuthi isaga sifaka itwetwe ezitheni:

> Kita, Kita, Kita, Kita
> Khwahla, Khwahla, Khwahla, Khwahla.
> Mahunu! Mahunu! Mahunu!

Isisho salezi zibongo sasifaka itwetwe kubafo.

Yena futhi uMiller, (1957: 113) uveza ukuthi isaga sigcizelela ukuzwana kanye nokuvumelana phakathi kwebutho kanye nenduna yalo:

> Ngabuyela eMahunwini ngikhomba ngesami isihlangu, ngagiya ngishaya isaga ngithi:
> Kita, Kita, Kita, Kita
> Khwahla, Khwahla, Khwahla, Khwahla.
> O-o-o-o-o-o-o-o-
> Mahunu! Mahunu! Mahunu!
> Ngisho ngigxuma ngiqonde empini yaMahunu. Yemukela yananazela ihoshoza, amazwi engaphumi kahle. Yema izicheme. Ngayihola ngixinga.

UZama, (1967:13) uveza ukuthi yilelo nalelo butho linesaga salo elibingelelana ngaso uma ethi:

> Njengoba ngaleyo nkathi kwase kusile gelekeqe, sanele nje saqhamukela okhalweni sakhangwa yizixuku ezimbili ezinkulu ezazime zagqagqana okhalweni. Ngezaga ezazikhuzwa yileso naleso sixuku, kwazise ukuthi zazingefani izaga zazo, kwashesha kwasikhanyela ukuthi isixuku esasimi ngakwesokunxele kwakungabaShokobezi, ibutho lethu thina esasiyizinsizwa.

UZama, (1967: 13) uveza ukuthi ibutho libingelelana ngaso isaga uma izwe seligqabuke indlebe:

> Kwanele nje kwanqamuka ukukhuzwa kwaleso saga, sezwa izwi likababa owayebude-buduze nebutho lakhe. Washo ngephimbo elazwakala kunoma wubani ukuthi laliqukethe ukuzimisela ukuyilwela inkosi yakhe, lapho esebingelela ibutho lawontanga yabo ngokuthi:
> "Hhiya hho! YiSangqu!
> Ubani oyolimaza inkosi yethu sikhona?"
> ISangqu saphendula ngokuthi:
> "Akekho! Akekho!"

Lesi saga siyinkulumo-mpendulwano eshiwo ngendlakadla. Yiyo le ndlakadla efudumeza igazi. Uma impi ithukululwa, induna iyihola ngaso isaga. UZama, (1967: 14) uthi:

> Sanele sangena emshungwini, uSongazi waqalela ibutho isaga ngokuthi:
> "Yini l' ethi benye?

Yimikhonto yezitha?
BaShokobezi uphondo!
Ngci! Ngci! Gimbici......mbo!"

Ukusetshenziswa kwezenzukuthi kulesi saga kukhomba ukuthi impi yezitha abayibona ngeso lengqondo, noma ngabe ihlome iphelele, bayoyivala bayithi ngci, bayikake bayithi gimbici maqede bayimboze. Leli gama elithi "Gimbici", liveza ukuthi labo abahlaselwayo basuke sebephakathi. UMsimang, (1982: 107) uveza ukuthi uma isitha sesikakiwe abahlaseli batshelana ngesaga ukuthi sebengaqala ukuhlasela:

> Nempela bathe besahlalele ovalweni njalo, balizwe
> izwi elisho kunqamuke amathumbu:
> "Baphaka...........thi!"
> Kusenjalo kusuke amakloba omlilo abheke phezulu,
> intuthu yelekelelane nenkungu kuthi khuhle.

Kuseyiwo futhi umsebenzi wesaga ukuqunga amabutho isibindi bese eya empini eqabatheka eqonde ekufeni. Athi eya empini ebe ethukuthele sengathi kade ephuza ibozane. Isaga sisebenza induna kanye namabutho ezinhliziyweni maqede intukuthelo yakhe izibhelekexe zamahlule. Isaga senza ukuba isifiso sokuhlabana siwenze amabutho ajilajileke njengomuntu egwaziwe, ephefumula ngenxeba. Uthando lwempi luyawengama amabutho maqede amadlingozi akhiphe izinyembezi zigobhozise okwempophoma. Yiwo la madlingozi enza ukuba amabutho afuthise okwenkunzi yenkomo ithelwe ngezibonkolo.

3.3 Isakhiwo sezaga

Izaga zakhiwa wumphakathi. Akekho ongazishaya isifuba athi isaga esithile saqanjwa nguye. UMoloto, (1970: 119) lolu hlobo lobunkondlo ulubiza nge-"Communal art

creation"okuchaza ubuciko obutholakala emphakathini. Uma sehlukanisa izaga ngobungako bamagama aphinyiswa yinduna yezinsizwa, sigcina sinezaga ezimfishane kanye nezaga ezinde. Uma induna isho igama elilodwa noma amabili, kuba yisaga esifishane. Akukhathalekile ukuthi labo abaphendulayo basho amagama kumbe imisho emingaki. Izaga ezinde yilapho lowo okhuza isaga esho amagama angaphezu kwamabili kumbe umusho.

3.3.1 Izaga ezimfishane

Lezi zaga zehlukene kabili. Kukhona ezigama linye elingenayo impendulo kanye nesithi sigama linye kodwa sibe nempendulo.

3.3.1.1 Isaga esigama linye sibe singenampendulo

Lesi saga siyingozi. Ubungozi budalwa wukuthi umuntu okhuluma kancane usuke enze kakhudlwana. Uma nje amabutho ehlezi phansi kanti induna yezinsizwa isiyibonile ingozi, imane ithumele umlayezo wokuthi akusukunywe:

Khwishi!

Amabutho asukuma wonke kanyekanye athi vembu sengathi wumuntu oyedwa. Asukume izikhali zawo esezikhokhile, eselinde ukuthi uma impi ike yaqhamuka, ayibambe kusaphake uphoko. Leli gama elikulesi saga likhomba ukuthi induna yezinsizwa isihogele umoya wesikhwishi onuka kabi. Isikhwishikhwishi kungaba yisishingishane, kumbe abantu abasebenza bazilahle amathambo. Awukho-ke umsebenzi olukhuni nodinga ukuzimisela, inkuthalo nokubekezela njengempi. Lesi saga sitshela amabutho ukuba asukume

angaphenduli, alalele lokho ajutshwa ukuba akwenze. Amabutho kumele akwenze kube wumthetho nempilo yawo ukuba alwe azilahle amathambo. Kumele akhumbule ukuthi uma engazibulali izitha, yizo ezizowabulala, zithumbe neNkosi eyiqholo lawo.

Uma kubongwa iNkosi, abantu kuyala ukuba bathule, bagcina sebesho kucishe kushe amazwi bathi:

Musho!

Lesi sahho sokwenanela sibuye siyiphazamise imbongi. Inkosi uqobo isuke ifuna ukuzwa izincomo kanye nezexwayiso eziphuma engedeni kodwa izindlebe zayo zigcwale isahho. Akumele neze kube namazwi ashiwo yinyosi kodwa inkosi ingawacoshi. Kulukhuni nokho ukuvala imilomo yabantu abalalele izibongo zeNkosi yabo ukuba bangasho ukuthi:

Musho!

Uma impi ijuma isitha ngokusicathamela emnyameni, iye ithi ingawukaka gimbici umuzi, induna ikhuze isaga ithi:

Sebephakathi!

Lesi saga siqagula ukuthi akukho noyedwa emzini osukakiwe ongase aphunyuke. UMsimang, (1982: 106) uyasiqinisa lesi saga:

> Nithi ningafika kwaMandlakazi niwukake wonke umuzi niwuthi gimbici bese nimemeza nithi, baphakathi. Ningasho njalo bese niwuthungela ngomlilo umuzi nibheke abazophuma bephaphatheka nibathunge ngejozi. Ngifuna nishaye icole kungasindi ngisho oyoxakwa ngobisi.

URitter, (1955:51) ubonisa isaga sikaShaka esigama linye sibe singenampendulo esithi

"Sigidi!" uma ethi:

> Shaka and his 'one hundred' did practically all the fighting, and completely outshone the rest of the regiments. Led by Shaka, with his terrifying war-cry SI-GI-DI!, they were all irresistible.

UKhumalo, (1993:66) uveza izaga ezigama linye ezingenampendulo uma ethi:

> ULusibagojela yena wayesebenzisa esokuhlasela esithi: "Sigidi!" Wayeyikhumula ngesokuyinqanda noma esokuyishintsha esithi: "Ntunjambili!"

Uma ibutho lihlabana empini, lizwakalisa ukuthokoza kwalo ngokuba lisho isaga esithi:

> Ngadla!

URitter, (1955: 49) uveza ukuthi lesi saga saqanjwa wuye uShaka:

> As the Buthelezi fell over dead in the direction of the thrust, Shaka used the weight of his falling body to disengage his spear, as he roared, 'Ngadla!'

UZama, (1967:25) uveza ukuthi lesi sagcina sesiyisaga sesizwe sakwaZulu:

> Ngesikhashana nje, ingani ibutho lethu lalilikhulu, sabona amaZulu esexubene nathi. UmZulu emunye elwa sengathi uyasobozela nje, elokhu ezwakala ezibongela ngokuthi:
> "Ngadla! Ngadla mina Sothize- thize kaSobanibani owukuthi nokuthi."

Kulokhu kucaphuna, kuvela ukuthi uma insizwa isihlabana, kuye kuthi uma ithokoza ithi: "Ngadla!", qede kugobhoze umthombo wokusho izibongo zayo kanye nezithakazelo zakubo. Lokhu kufakaza ukuthi isaga siwumthombo wobunkondlo bempela. Isaga siyisiphethu esiphethuka amanzi awubunkondlo noma umuntu esebhekene namajozi ezitha. Bakhona nokho abagcina bethi:

> Ngadla mina kababa!

Bakhona futhi nabaye bathi:

> Ngadla ngenkomo kababa!

3.3.1.2 Isaga esigama linye kodwa elinempendulo

UMsimang, (1987: 31) uveza inkulumo-mpendulwano esageni esigama linye uma ethi:

> Kanti-ke nezinsizwa esezivukwe wusinga namadlingozi, kuthi lapho
> ziqubula kuthiwe zikhuza isaga, njengokuthi nje:
> "Babengaphi?" Baphendule abanye bathi: "Babengapha,
> singapha, ikhanda pho!"

Lesi saga siveza ukuthi yathi uma impi ishayana ngezifuba, aba bomvu amakhanda emabuthweni. Isenzukuthi esithi "pho!", sibalula ukuphobozwa kwamakhanda ngemishiza, amagala kanye nodonkana. Umqondo wesibili okulesi senzukuthi owokuphophoza kwegazi eliphuma emanxebeni nasezingozini zabantu. Lesi saga esilandelayo siyakubabaza ukugqenywa kwabantu izingozi emakhanda:

> Ekha.....nda!
> Pho!

UMsimang, (1982: 103) uveza ukuthi uma umuntu egudluza isitha sakhe, usuke eshaya inyoka ekhanda:

> Nanti-ke elami: kumele kugadle thina kuqala. Ekugadleni
>
> kwethu kumele sazi ukuthi inyoka uyishaya ekhanda ukuze ife.

Kunamagama asetshenziswayo akhomba ukushaywa komuntu ekhanda njengalana:

- ukulikha phezulu
- ukulimemeza phezulu

- ukulitheza phezulu
- ukuligqema phezulu
- ukulisika phezulu
- ukulidwalaza phezulu
- ukuliqandula phezulu.
- ukulibuza phezulu
- ukuligqimuza phezulu
- ukuliphahlaza phezulu

Ukukha kuhambisana nokukha amanzi. Igazi eligobhoza kumbe eliphophoza kumuntu oshaywe ekhanda, lifaniswa nomfula lapho kukhiwa khona amanzi. Ukulimemeza phezulu, kufaniswa nokukhala kwesimame uma umuntu osegqenyiwe esewumfunzana womkhunganankatha phansi.

Ukumemeza kwenzeka *uma lowo osewumkhunganankatha esebhuqwabhuqwa futhi* ephendulwa ngesikhwili. Ngabantu besifazane abatheza izinkuni ehlathini. Vele izinduku ziyizinkuni, umehluko wukuthi izinduku azithezwanga kodwa zagawulwa ngamadoda. Ukusuka kwezinwele lapho umuntu agqenywe khona kungathekiswa nokutheza. Uma umuntu ebuka ingozi, kuba sengathi lowo onodume lwengozi usikwe ngomukhwa, yikho nje kubuye kuthiwe ikhanda lisikwa phezulu.

UMsimang, (1982: 104) usebenzisa isisho sokulitheza phezulu ikhanda lendoda uma ethi:

> Angazi-ke ngoba senginitshelile ukuthi mina ngigadla kuqala
> kanti nginjalo nje ngilitheza phezulu.

Kuyenzeka ukuba *inkulumo-mpendulwano* *esesageni phakathi* kwenduna yezinsizwa namabutho iphindwaphindwe. Lapho kusuke kugcizelelwa umlayezo othunyelwa yinduna yezinsizwa kanye namabutho ewaholayo ezitheni kanje:

Hebe!
WuSuthu!
Hebe!
WuSuthu!
Hebe!
WuSuthu!

UHebe umele isenzukuthi sokwesabisa izitha. Lesi senzukuthi sifumbathisa izitha umlayezo wokuthi, lukhulu luyeza, luyanyelela futhi lufana noPhunga kanye noMageba. UDoke, uMalcolm, uSikakana noVilakazi, (1990:299) balichaza kanjena leli gama:

Ideo. [> hebeza]

1. of scaring off, frightening of with noise, driving away.

Impi yakwaZulu akuyona into yokwesabisa kodwa yinto yokwesatshwa. Ayiwona umebuzo wenyoka kodwa yinyoka enkulu egalela kanye umuntu afe umshubo omnyama. Abazithela kuyo amakhanjana abo azalela ongoso. Impi yakwaZulu ifana nse nomfula omkhulu ogcwele ogola izintethe, okuthi bonke abazithela kuwo bayothenga ilala olwandle.

Imizila yempi yakwaZulu ingathekiswa nomfula uSuthu. Umsindo wokuholoba kwamanzi omfula uSuthu kufana nesaga kanye nomgqumo wesigqi sokuvunywa kwesaga ngamabutho akwaZulu. Ukuba uMbuyazi ubeyobuye avuke, avuke nabafowabo oShonkweni, uMantantashiya, uSomklwana, uMdomba noDabulesinye, bebeyositshela ukuthi lubakhukhula kanjani abantu uSuthu. Ukuba uNongalaza kaNondela, uThemana kaNohaye, uMgebisa kaJokwe kanye noMatshekana kaMaqhoboza bafa baveza umunwe,

bebeyosilandisa ukuthi ubhukudiswa kanjani umuntu oqophisana noSuthu.

UNdelu, (1962: 131) uveza ukuthi uSuthu uma lunqoba lusuke luminya amanzi:

> Akumina kepha amabutho ami. Nami ngizwa ngawo ethi athi;
> izinkomo zasoSuthu eziminya amanzi.

UNtuli, (1984: 81) uveza ukuthi lwakhukhula uMbuyazi weduka, okunamuhla futhi usedukile namathambo akhe anyamalala ingunaphakade:

> The poem continues to embrace the poet's fanatic journeys
> in search of the bones of Mbuyazi. The poet is carried away
> by his imagination to the moon and the stars and even to the land
> of ancestral spirits. His search is fruitless.

Uqinisile uNtuli lapha. Ingani phela uVilakazi, (1970: 56) wahamba ngengqondo waze wafika ezweni lezinganeko efuna amathambo kaMbuyazi owakhukhulwa wuSuthu. Wanweba izihlilingi zengqondo waze wafika kuNkosikazi obelethe ingane nothwele inyanda yezinkuni owananyekwa endilingeni yenyanga ngoba asebenza ngeSabatha. Umfazi weneka izandla akaze asho ukuthi aphi amathambo kaMbuyazi. Lo mfazi wamkhomba phambili kwaMthala. Wayekhohlwa wukuyeka umntaka Vilakazi, umuntu owemukiswe wuSuthu akabe esatholwa.

3.3.1.3 **Isaga esigama linye kodwa impendulo ibe yinde**

Uma induna yezinsizwa imemeza igama elilodwa kodwa amabutho aphendule ngomusho kumbe imisho, kusuke kuseyisaga esifishane. Igama elimenyezwa yinduna yezinsizwa livama ukuba libe wumbuzo kumbe isibabazo.

3.3.1.3.1 **Isaga esiwumbuzo**

Induna ibuza nje idinga impendulo kanjena:

Ikhalaphi?
Ikhalaphi?
Induku yethu?
Siyizwa ngosi,
Ikhalaphi?

Umbuzo wenduna yezinsizwa awuphenduliwe. Amabutho avele awuphindelise kuyo induna unjengoba unjalo. Amabutho awelulile abuye awengeza umbuzo wenduna ngokuchaza ukuthi yinduku yawo lena ayibuza ukuthi ikhalaphi. Kuchukuluzwa inzwa yokuzwa ukukhala kwenduku kodwa kubuye kumangalise ukuthi induku ingakhala kanjani iyodwa. Izinduku zikhala uma zizimbili. Amabutho anikeza umqondo wokushiswa kwezinyamazane uma eveza ukuthi le nduku abakhuluma ngayo inuka usi. Phela intelezi yempi ibuye yaziwe ngokuthi yinduku. Ukuchaza kwamabutho ukuthi yinduku yawo kugqamisa umqondo wokuthi intelezi isetshenziswa ngamabutho onke.

Lesi saga esilandelayo sikhomba ukuthi abantu abahlaselwayo bafuna ukuzwa isizathu sokuhlaselwa kwabo:

Kuliphi?
Kuliphi ilizwi lethu, esalishoyo?
Kuliphi?

Leli viyo lifuna ukuzwa ukuthi lelelese ngaliphi kubahlaseli. Kulezi zaga eziwumbuzo kuyavela ukuthi amabutho ayayazi le nto ebuzwa yinduna. Lokho kufakazelwa wukuthi impendulo igcwalisa umbuzo wenduna. Amabutho abengeneliswa ukuba induna ibithe:

Kuliphi izwi lethu esalishoyo?

Kuyenzeka futhi ukuba induna yezinsizwa ibuze umbuzo oqondile bese amabutho eyinikeza

impendulo eqondile kanjena:

Ungakanani?
Ungaka!
Ungakanani?
Ungaka!

Lesi yisaga sokugqishisa impi noma umxhaka. Induna isuke ifuna ukuzwa ukuthi ungakanani lona oqala impi yenkosi. Amaviyo-ke akalinganisi ngezandla ngoba asuke ephethe izikhali kodwa asuke eqonde ukuthi akalutho lowo oqala inkosi. UKhumalo, (1993: 63) *uzibula ngaso lesi saga esingenhla,* kodwa *uqale endulele ngokuthi:*

> Lezi zahho ziholwa yinduna yempi noma yesigodi uma kungumxhaka. Izikhuza phambi kwempi ibe iyisikaza nxazonke, kuqhume induku, kubophane unwele kube yinqaba. Impi ibophana inkuqu, inkatha uqobo lwayo, kuphambane izihlangu nezinduku, kuveve imivi namalakazane. Usuke usungafunga ukuthi impi noma umxhaka usuthelwe ngezibonkolo, okunganqamula phambi kwayo, kungamanikiniki ukuphazima kweso.

3.3.1.3.2 **Isaga esiyisibabazo**

Lolu hlobo yilo oluningi kakhulu. Uma induna ibabaza amabutho avume ngokuba ayibeke obala le nto ebatshazwa yinduna kanje:

Ungawe........qi!
Ungaweqi umuthi,
Ungaweqi.

Lesi saga seluleka abantu abahlasela abantu bezihlalele ezindaweni zabo. Induna yezinsizwa ibexwayisa ngokuthi bayokweqa imibhulelo abacushwe ngayo bagule kumbe behlulwe. *Izintelezi ezithakwe ngomabopha, isidikili novimbukhalo yizo ezibhila abahlaseli abathanda* ukweqa imingcele yezitha zabo. Induna ayifuni ukuba amabutho ewaholayo abulawe wumeqo. UDonda, (1997: vi) ubona ukukhula kolimi ekuqanjweni kwegama elithi,

'umeqo' uma ethi:

> Abathakathi (sorcerers); izangoma (diviners); iziguli (patients) and izinyanga (traditional healers) use the language in such a way that new terms are coined for example ukweqa (to walk/ step over) > umeqo (disease caught after stepping over medicine).

Kunesaga sokugasela esiyisibabazo esithi:

> Shono!
> Sisho ngempi!
> Untuli zempi!
> *Usikiza!*
> Uhhehha!

Lesi saga sisetshenziswa uma impi igasela. Kulesi saga kubabaza induna namabutho aphendule ngokubabaza. UKhumalo, (1993:65) uveza ukugaxela kwenduna yezinsizwa phakathi kwezimpendulo zamabutho kanje:

INDUNA	:	Shono!
IMPI	:	Sisho ngempi! (igasela iyinkuqu)
INDUNA	:	Shono!
IMPI	:	Untuli zempi!
INDUNA	:	*Shono!*
IMPI	:	Usikiza! Uhhehha!

Induna isebenzisa indlela yempoqo yesenzo esiphundulekile uma ithi: "Shono!" Ibabaza nje, ibagqisha umoya wempi ezingqondweni kanye nasezinhliziyweni zabo. Lokhu kuxhumana phakathi kwenduna kanye nempi yayo kudala isigqi sokuhlasela.

Uma amaviyo ebona ubunzima bempi, induna iwaqhomoza ngesaga ukuze ahlehle. Ukuhlehla kwamaviyo kusuke kufana nokwenqama. Phela ukuhlehla kwenqama akusikho ukubaleka kodwa wukulanda amandla. Akumele-ke ukuba inqama ivunyelwe ihlehle ngoba

kuthiwa uma kungqubulana izinqama, kuqathaka amabhungane. Isaga esingathekisa ukuhlehla kwamaviyo nokuhlehla kwenqama sithi:

> Yahlehla!
> Iyahlehla!
> Yahlehla!
> Iyahlehl' inqama!

3.3.2 **Isaga esimagama mabili**

Lezi zaga zimfishane kodwa zishubile kunalezo ezigama linye. Induna isho amagama amabili ngakho-ke ingqikithi yomlayezo icaca ithi bha.

3.3.2.1 **Isaga esimagama mabili esingenampendulo**

Uma uNtuli noNtuli, (1982:3) bebuka isiZulu sezinyoni bagcina besibonisa ukuthi isikhova *siyamhlasela umuntu okade esihlupha emini. Simngenela emzini wakhe ebusuku, qede* simcele inselelo sithi:

> Phum' ungibhule!

La mazwi akhuluma kakhulu kunanjengoba ebhalwe ephepheni. Asho okuningi kunanjengoba ephuma ngezindebe zomlomo. UNtuli noNtuli, (1982:3) uthi:

> Sithi ayiphume le ndoda ebisinyonyobela emini sizilalele singazelele lutho ifuna ukusenza isilo sengubo. Manje sithukuthele siyaqhuma. Sikhumbula ukuthi siphoxekile *ngenkathi sivuka sibhakuza sengathi silivaka elicwiliselwa* ibhakubha emanzini, ngenxa yokuthi besingaziphethe ezaso. Manje sihlome siphelele. Makaphume azitike ngalokhu abefuna ukukwenza kuso emini silele.
>
> Ubebhula ngezingcanga zakhe ukuthi silelephi. Kuthe uma

sivuka sibaleka wazama ukusibhula ngesagila. Usehlise isithunzi sokuhlonipheka kuzo zonke izinyoni nezilwanyana zasesikhotheni ebezibukela. Size sabhuqwa nangokungamagundane. Manje sihlome siphelele.

Uma impi ihlehliswa ngeyezitha, induna iye iqunge impi yayo isibindi ngesaga ithi:

Niyobuyelaphi na?

UNxumalo, (1961: 6) ufakaza ukuthi lesi saga siyawaqunga amabutho isibindi:

Niyakubuyelaphi na?
Kwasuka usinga emabuthweni,
Eqabatheka eqonde ekufeni,
Sengathi ayokhethela iNkosi.

Lesi saga senza ukuba balwele ukufa nokuphila, ukubulala noma ukubulawa. UMsimang, (1982: 108) usebenzisa lona lolu hlobo lwesaga:

Nang' unyoko!

Usisebenzisa kanjena umntaka Thabizolo:

Amvale umlomo ngomkhonto uMudli. Awucibe qede awuphelekezele ngamazwi. "Nang' unyoko!" Kanti nempela umnembile.

3.3.2.2 Isaga esimagama mabili esinempendulo

Lolu hlobo luvamise ezageni zomsebenzi. UKhumalo, (1993: 67) uthi:

Lolu hlobo lweziqubulo luvamise ukukhuzwa izinsizwa ikakhulukazi uma zibhekene noma zibamba into enzima. Phela zisuke ziqoqa amandla, zifuna ukuyibamba ngomoya owodwa ziyiqukulise okweqabunga leyo nto noma umsebenzi usinda kanjani.

Lezi zaga ezilandelayo zimagama mabili:

Woz' uphelele!
Uphelele!
Woz' uphelele!
Uphelele!

Lesi saga siyazichaza ukuthi bonke abantu abayibambisane leyo nto equkulwayo. Kumele umuntu oqukulayo awakhiphe onke amandla akhe. Kunomqondo wokuthi akungabi bikho muntu oqhuba omunye ngamadolo.

Lesi esilandelayo sikhomba ukuthi uma abantu sebebambisene baba namandla:

> Esigubh' esigubhu!
> Asazani.
> Sikhulel' entabeni!

Kuyabonakala ukuthi noma abantu bengazani kodwa bangawenza bawufeze umsebenzi ababhekene nawo uma bebambisene. Ukuqukula kwenza ukuba izinsizwa zithi:

> Qukula! Zasha!
> Qukula! Zasha!

Ukujuluka kanye nokushisa kombombo uma kuphakanyiswa into esindayo, kwadala ukuba lesi saga sande. UKhumalo, (1993: 67) usibeka kanjena lesi saga:

UMHOLI	:	Awuthi nyikithi!
IZINSIZWA	:	Qubula zasha!
UMHOLI	:	Awuthi nyikithi!
IZINSIZWA	:	Qubula zasha!
UMHOLI	:	Ayivumi!
IZINSIZWA	:	Qubula, zasha! Zasha! Qubula, zasha! Zasha! Ayivumi, o'ji! Wobhu! Qukula zasha! Zasha!

Uma kulwa impi emsindweni ofana nodwendwe kumbe umkhehlo, amaviyo angalwiyo aphatheka kabi. Ingani phela abatshelwa yizandla engezukulwa ngoba engaxabene namuntu. Kuzwakala ngaso isaga uma lawo maviyo ahahela ukulwa ezikhalela ethi:

> Nang' umunt' ebuka!
> Uyabuka umuntu!

Edl' umunt' ebuka!

Emabuthweni ukulwa kumnandi njengokudla. Umuntu oncishwa ukudla uze azikhalele athi: "kwehla ngamphimbo munye".

UKhumalo, (1993: 64) uveza isaga esithi:

INDUNA	:	Amashing' amashinga!
IMPI	:	Ahhay' suth' impi!
INDUNA	:	Amashing' amashinga!
IMPI	:	Ahhay' suth' impi!
INDUNA	:	Kade sabatshela!
IMPI	:	Sihleze sisho! (ibhula izihlangu)
		Sihleze sisho!
		Ahhay' suth' impi! (isikaza)

kunokuhlobana phakathi kwalesi saga nalesi esingenhla. Amashinga adla izitha zawo azehlule. Ukunqoba kungathekiswa nokusutha. Kunomqondo wokusutha uma amabutho esethumbe imbewu kanye nezinkomo zezitha.

Kulesi saga induna isho amagama amabili njalo. Inhlangano yababhali besiZulu uSiba, iyalusebenzisa lolu hlobo lwesaga:

Ayilwe ngamabhuku!
Ayilwe ngamabhuku!
Impi!
Ayilwe ngamabhuku!

Okhuza lesi saga wembula imfihlakalo yokuthi uma umuntu eloba incwadi, usuke elwa impi yengqondo. Uma imibhalo yakhe isize yaba yibhuku, abantu bayifunde baze benze nocwaningo, impi yemiqondo isuke isilwa ngamabhuku. Kakade isikhathi seqhabanga, umkhonto kanye nesibhamu sesedlule sashabalala ingunaphakade. Akumele ukuba kuphinde kugobhoze igazi kepha kufuneka abantu bagwaze ngamapeni emaphepheni qede kugobhoze uyinki nezangqondo zengqondo. Yila mabhuku ayokwenza ukuba iSintu sinqobe izifo, indlala kanye nokungazi. Impi yamabhuku iyabuqeda lobu buginqiginqi

bezidumbu, lapho ababulali befuna isiqiniseko sokuthi *sebekhuze iji ngokuba isidumbu* baze basiphathe esweni. Bese bethi:

Ufil' umuntu!
Ufil' umuntu!
Ufil' usadikiza!
Samphath' esweni!
Samphath' esweni!
Eswen' usadikiza!

Ababulali ababe besezwa noma sebekhuzwa kuthiwa bangabaqedeli abantu. Bavele bazenze abantu abayizithulu, abangezwa lutho. Sifakaza lokho isaga esithi:

Siyizithulu thuthulukela!
Siyizithulu thuthulukela!
EMandeni!
Iyithulu! Iyithulu!
EMandeni!
Iyithulu! Iyithulu!

Ubuthulu buhambisana nokuthula kwesimungulu. Umuntu uyazidinga izindlebe ukuze afunde ulimi, aziphendulele naye ngoba umlomo uyishoba lokuziphungela. Abakhuzi balesi saga benza ukuba izwe liphunduleke. Bangasho kanjani ukuthi bayizithulu bebe bekwazi ukukhuluma?

3.4 Izaga ezinde

Lolu hlobo luqukethe izaga eziphoqa ukuba lowo okhuzayo noma obizayo asho umusho ogcwele. Abaphendulayo nabo baphendula ngomusho kumbe imisho kanjena:

Ndabula luvalo! Ayihlale phansi!
Ndabula luvalo! Ayihlale phansi!
Ayihlale phansi, ibamb' umthetho!
Ayihlale phansi, ibamb' umthetho!
Hlala phansi!
Sengihlezi!
Hlala phansi!
Sengihlezi!
Hlala pha.........nsi!

Sengihle...........zi!

Indabulaluvalo umuthi osetshenziswa nomuthi obizwa ngokuthi ubani, ukuze izitha zingenwe uvalo. Induna isuke ikhuza intelezi yezitha ukuba yehle ingayengameli eyeviyo layo uma itshela *indabula luvalo ukuba ihlale phansi.*

Induna ibuye ikhulume nempi yonke ukuba ihlale phansi ibambe umthetho. Yileyo naleyo nsizwa eseviyweni iziphendulela yona ngokwayo ukuthi isihlezi:

Sengihlezi.

UKhumalo, (1993: 65) usinikeza isaga eside esithinta amabhubesi esithi:

INDUNA	:	Nang'ethint' amabhubesi!
IMPI	:	Wathint' amabhubesi!
		Umlil' ovuthayo!
		Ovuthel' izigaba zizonke,
		Sibamb' impi!
		Sibamb' uMaqandule!
		Adlulele phambili!
		Hho! Hhishi! (isibhula izihlangu igasela iyimbulunga)
		Hhishi!
		Hho! Hhishi!
		Hhishi!
INDUNA	:	Liyoze liyoshona
IMPI	:	Hho! Hhishi! (ibhula izihlangu ihlanganisa)
INDUNA	:	Loze loshona!
IMPI	:	Hhishi!
		Hho! Hhishi!

Kulesi saga amabutho angathekiswa namabhubesi. Amabhubesi aphila ngenyama. Kuwo ukuchitha igazi kuyimpilo. *Amehlo abomvu ebhubesi* akhombisa ulaka olwesabekayo. Yiwo la mehlo ebhubesi angathekiswa nomlilo ovuthayo. Lo mlilo uvuthela bonke abahlangana nala mabutho enkundleni yempi. Umqambi walesi saga ukususa konke ukungabaza, ufuna ukukhumbuza abantu ukuthi izithombemagama ezingamabhubesi nomlilo zimele amabutho:

Sibamb' impi!

Kuyavela ukuthi le mpi okuliwa nayo iyababulala abantu uma isaga sithi:

Sibamb' uMaqandule!
Adlulele *phambili.*

Kukhona ukuhlobana phakathi kwamehlo abomvu ebhubesi, umlilo ovuthayo kanye nokushona kwelanga. Phela ilanga uma selilenga liyozilahla kunina libabomvu. Ukushona kwelanga kuhambisana nokuchitheka kwegazi kanye nokufa. Ilanga liwukukhanya, ukushona kwelanga kuwubumnyama. Ukukhanya kuyimpilo kodwa ubumnyama buwukufa.

3.5 **Izaga ezakhiwe ngokusebenzisa izikhali**

Abaqambi bezaga banobungoti, ubuciko kanye *nobunzululwazi* ngoba bakwazi ukusebenzisa okukhona ukuze bathole okungekho. Basebenzisa izikhali abaziphatha njalo ukuze bacikoze uma sebekhuza isaga. Uma amabutho ekhuza izaga ezithinta izikhali ayajabula kepha izitha ziphatheke kabi ngoba zazi kahle ukuthi izikhali ziyakhalisa. Lapho ezisetshenziswe khona kusale kudindwa isililo.

3.5.1 **Izaga ezithinta induku**

Kunesaga esithi:

Ikhalaphi?
Ikhalaphi?
Induku yethu?
Siyizwa ngosi,
Ikhalaphi?

Kunomqondo osobala oveza ukuthi lapho kukhala khona induku yilapho kuliwa khona. Uma kuliwa kuye kuthiwe: "iyasha induku." Inkinga eba khona wukuthi abasebenzisi bolimi abawumsinsi wokumbelwa, abangaluncelanga ebeleni ulimi lwesiZulu, bacabanga ukukhala njengokudinda isililo kuphela. Kukhona ukuxhumana phakathi kokukhala kwenduku kanye nokudinda isililo. Kuba nezililo uma lowo oshaywe ngenduku esewumfunzana womkhunganankatha. Ukugquma nokugqiha komlwelwe olala ingubo uyidonsa ngamazinyo kuletha ingobhozane ehlale igobhozile yezinyembezi.

Awuzwakali kahle umsindo wokukhala kwenduku uma ikhala enyameni. Umsindo wokukhala kwenduku uze uzwakale kahle uma induku ishaya ihawu. Iningi lithi yihawu elikhalayo ngoba lishaywa yinduku. Kunokwenzeka ukuthi basho ngoba uma kushaywa isigubhu esenziwe ngesikhumba, akushiwo ukuthi kukhala induku kodwa kuthiwa kukhala isigubhu. Lowo mqondo ugxilisa ukuthi izinduku zikhala uma zizimbili. Lokho kusho ukuthi bekumele kuthiwe:

Zikhalaphi izinduku zethu?

Nangempela iviyo alikwazi ukuhlanganyela induku eyodwa. Lokhu ukuthi: "Induku yethu," kunikeza umqondo wokuthi u-"yethu," nguyena okhombisa ubuningi bebizo ngongumnini womuntu wokuqala (okhulumayo). Lokhu kungafakazelwa wuKhumalo, (1993:64) uma ethi:

INDUNA	:	Ikhalaphi?
IMPI	:	Ikhalaphi?
		Iy' nduku zethu!

Umusho ofike udale inkinga yilona othi:

Siyizwa ngosi.

[induku] siyizwa ngosi.

Ayikho induku engagawulwa ehlathini bese inuka usi lwenyama. Kuyabonakala ukuthi le nduku okukhulunywa ngayo yintelezi yempi. Phela umuthi ubuye waziwe ngokuthi yinduku. Intelezi kanye nezinyamazane kungaba yinduku yeviyo enuka usi. Inkinga yeviyo aliyazi ukuthi le ntelezi yaboshelwa yiyiphi inyanga. Lokho kuyisifuba esingeze saziwa yinoma wubani nje. Kokunye njalo, yikho isaga sigcina singawuphendulanga umbuzo othi:

Ikhalaphi induku yethu?

Amabutho ayazi kodwa ukuthi ngeyawo le nduku ngoba phela kusuke kuqoqwe izimali kuwo kuyolandwa le nduku. Umphakathi ufihlelwa nje ngoba kwesatshwa amambuka angaphendula izihlangu, iviyo lehlulwe. Lokhu osekuchazwe ngenduku kubuye kubonakale esageni esithi:

Sibadala ngani?
Sibadala ngenduk' emahwanqeni!
Iyashisa ithi bhe!

Lesi saga siveza ukuthi ubudoda abukhulelwa, inkunzi isematholeni kanye nokuthi umthente uhlaba usamila. Umfana onikezwa inselelo ayithathe, ethi enemba ngenduku ebe ekwazi ukwakha uphahla lwenkawu mdala. Lowo mfana ungcono kunendoda endala ngeminyaka kodwa ecimezayo uma kuliwa ngezinduku, abafana bamxebule ngesikhwili sengathi babhaxabula inkomo. Empilweni, ukusetshenziswa ngemfanelo kolwazi kungamandla.

Abantu baseNsimbini esifundeni senkosi uMathonsi, eMandeni, baziqhayisa ngokuthi bangompetha ekushayeni izitha zabo ngenduku. Kubo induku ingumdlalo:

Wawuyaphi?

Wawuyaphi kwesensimbi?
Iyashis' *insimbi*
Zish' ukhence.
Bafana bakithi!
Zish' ukhence!
Siyayidlal' *induku!*
Zish' ukhence!
Sishay' amabhungu!
Zish' ukhence!
Sishay' amadoda!
Zish' ukhence!

Amabutho aseNsimbini azifanisa nezidalwa ezibunjwe ngensimbi. Bexwayisa labo abafisa ukugasela eNsimbini ukuthi bazozichoma kumalunda. Izitha zaseNsimbini bazifumbathisa umlayezo wokuthi izobashisa insimbi:

Iyashis' insimbi.

Ubukhencekhence bensimbi abakhuluma ngakho akuyizo izizenze nemikhonto kodwa baqonde ubunsimbi kanye nobuthusi bokubumbana babe munye esigodini senduna qede bashaye induku enesibusiso. Izinsizwa zaseNsimbini zisho zilimise ngesihloko ukuthi ukushaya *umuntu ngenduku* kungumdlalo kuzo:

Bafana bakithi!
Siyayidlal' induku!

Amabutho aseNsimbini agcizelela ukuthi uma kugadla izitha kuwo awukho umsindo othi: "Gqimu! Bhoklo! Dikli! Bhonqu!" Owakhona umsindo uthi: "Khence!" Yize bezibona bebancane abafana baseNsimbini kodwa maningi amabhungu kanye namadoda asaba yizidikinyane, alala engendlalelwe ngoba enatshiswe futhi acotshwa amadolo ngabafana baseNsimbini. Bakhuluma kanjalo phela *abantu emaviyweni* uma befuna ukwesatshwa.

Lesi saga saseNsimbini semukelwa yisifunda sase*Macambini* kodwa abase*Macambini*

basiguqula kancane, bathi:

Wawuyaphi?
Wawuyaphi?
Iyashis' *insimbi* kwesen*simbi*,
Zish' ukhence!
Bafana bakithi!
Siyayidlal' induku!
Zish' ukhence!
Sishay' amabhungu!
Zish' ukhence!
Sishay' amadoda!
Zish' ukhence!

AmaCambi abona ukuthi insimbi yaseNsimbini ayinakuwashisa amaCambi. Insimbi leyo ishisa kwesensimbi kuphela.

Esifundeni senkosi uNzuza, Ophindweni, lesi saga bavele basona. Abayiphathi nakuyiphatha insimbi, abasho lutho ngokushisa kwensimbi futhi abaziqhayisi ngolwazi lokushaya induku. Bavele bathi nje:

Wawuyaphi?
Wawuyaphi?
Itshe ngqi.

3.5.2 Isaga esithinta umkhonto

UZama, (1967: 14) usivezela isaga esithinta umkhonto ololiwe nobenyezelayo:

Yini l' ethi benye?
Yi*mikhonto* yezitha?
Bashokobezi uphondo!
Ngci! Ngci! Gimbici.......mbo!

Lapha sivezelwa ukuthi laba abakhuza isaga bayayazi imikhonto ngoba nabo bayayiphatha.

Uma becabanga ngemikhonto yezitha, kuba sengathi bayibona eduzane uma isaga sithi:

Yini le?

Kulesi saga kuvela ukuthi impi izonqwamana maduze nje. Phela isabizwana sokukhomba asigcini ngokukhomba izinto eziseduze, buqamama nakude nje kuphela kodwa sibuye sikhombe nenkathi yesenzo njengokuthi:

Wawubenyezela lowo mkhonto.

Isabizwana sokukhomba lapha siqondisa umkhonto owawusetshenziswa enkathini edlule. Laba abakhuza lesi saga babuka izitha ngeso lengqondo ziviva, nemikhonto yakhona iloliwe. Uphondo lunokuhlobana nomkhonto. Izilwane ezinezimpondo zigwaza ngezimpondo kanti abantu bagwaza ngemikhonto. Impi yakwaZulu inezimpondo ezimbili kanye nesifuba. Ikhala lempi liyifolosi lesifuba.

3.5.3 Isaga esithinta isizenze

Umsebenzi wesizenze wukugenca izitha. UBhengu, (1983:56) usinika isaga esithinta isizenze:

Wavuka umbhejazane uZankwinti. Wezwakala ethi:
"Yisho wethu! Isizenze!

Zathi izinsizwa: Sobashaya wethu! Ngesizenze sethu!
Waphinda uZankwinti: Siyobagenca wethu!
Zathi izinsizwa: Siyobagenca wethu!
Ngesizenze induku yethu.

Kulesi saga kuvela isizenze, sivezwe njengenduku yokushaya kanye nanjengesikhali

sokugenca. Phela isizenze siba yinduku uma singaphiselwe kodwa uma sesiphiselwe, abantu bagenca ngaso izitha zabo.

3.5.4 *Izaga ezithinta isibhamu*

Ukuduma kwesibhamu sekwenza ukuba sibizwe ngezulu lezandla. Akekho ongalesabi izulu ngaphandle kwalabo abanabafana. Izinsizwa zisibiza ngenduku yamagwala isibhamu ngoba ngisho nezinsizwanambuzana sezaze zathola izibongo ngenxa yezinhlamvu eziphuma ngemibhobho yezibhamu zazo. Isuke isikholisakele-ke leyo nsizwa uma isibhamu sayo sike sawa ngoba lisuke selihambile ithemba layo. Kuyakhanya ukuthi savela kanjalo isaga esithi:

Siwile!
Siwile!
Siwil' isibhamu!
Siwil' isibhamu,
Siwile.

Lesi saga esilandelayo sikhomba ukubabaza kwabantu uma sebebhekene namabutho aphethe izibhamu:

Savik' izibhamu!
Hhawu!
Savik' amavolovolo!
Hhawu! Hhawu!
Sivik' inganono!
Hhawu!
Savik' izinhlamvu!
Hhawu! Hhawu!

Bababaza ngakhona abantu. Akekho umuntu ongavika inhlamvu ngaphandle kwalowo obhekwe ngamadlozi akubo.

Kulesi saga sithola amagama amabili awumfakela, avela olimini lwesiNgisi athi:

Amavolovolo > revolver.

Inganono > cannon

Ukungena kwamagama ayimifakela kuyalukhulisa ulimi. Lesi saga esinamagama ayimifakela sibonisa ukuthi isaga siyaqhubeka, asimile ndawonye. Igama eliwumfakela liyavela futhi esageni esithi:

Yiso lesi!
Yiso lesi isiwombe sethu sokuqala,
Esabamb' umagazini.
Yiso lesi.

Igama elithi: "umagazini," elitholakala kulesi saga livela egameni lesiNgisi elithi "magazine". Alukho uhlobo lwesibhamu olubizwa ngokuthi wumagazini kodwa umagazini yilapho kufakwa khona izinhlamvu esibhanyini. Kuyabonakala-ke ukuthi uma isibhamu singasenawo umagazini singeswela izinhlamvu. Isibhamu esingenanhlamvu singeze sadubula. Ukwephuca isitha umagazini kusho ukusithena amandla okuya empini.

Izingebe nondinisa ngontuluntulu bonke ngoba izinhlamvu ziphuma ubuntuluntulu. Uma umuntu eke wanenjwa yinhlamvu ufa umshubo omnyama. Ukungakhethi kwenhlamvu kwaveza isaga esithi:

Ayinamalume!
Ayinamalume inhlamvu yesibhamu,
Ayinamalume.

Ukuba yiconsi lomkholongo kwezibhamu ezisemthethweni sekwadala ukuba abantu bazakhele izibhamu ngokwabo. Lezo zibhamu zibizwa ngoqhwasha kumbe umphembele. Nasi-ke isaga esiphatha uqhwasha:

Ngek' ungishaye!
Ngek' ungishaye ngoqhwasha!
Ngek' ungishaye!
Ngek' ungishaye ngoqhwasha!
Saphambana nenhlamvu!

Saphambana nenhlamvu ngosikisi ngoseveni,
Saphambana nehlamvu.

Ukungabi semthethweni kukaqhwasha kwenza ukuba usetshenziswe sekunqundeke amehlo.

Kudutshulwa abantu ngehora lesithupha nangelesikhombisa:

Saphambana nenhlamvu ngosikisi noseveni.

Ngendlela inhlamvu eshesha ngayo akulula ukuyivika. Benza kahle abantu abayesabayo inhlamvu, bagwace uma bezwa umsindo wokuzamula kwesibhamu. Lesi saga esilandelayo sigqugquzela ukuba umuntu odutshulwayo agwace ukuze angalimali:

Yaqhwiza!
Iyaqhwiza!
Yaqhwiza!
Iyaqhwiz' inhlamvu!
Gwaca phela!
Gwaca phela!
Gwac' ungalimali.

3.6 Izaga ezithinta izilwane

Izilwane zibalulekile ezageni. Izilwane ezifuyiwe zimele ukuthi induna yezinsizwa isenawo amandla okulawula impi yayo. Phela izilwane zasemakhaya aziyenzi intando yazo ngoba ziboshwe wumthetho. Izilwane zasendle zizenzela umathanda. Uma induna ikhuza isaga esithinta izilwane zasendle, ikakhulukazi lezo ezinolaka, isuke isiyehlulekile ukulawula iviyo layo.

3.6.1 Izaga ezithinta izinkomo

EMsinga kunesaga esithi:

Iyodl' izinkomo!
Induna yezinkomo, iyodl' izinkomo!
Iyodl' izinkomo!
Induna yezinkomo, iyodl' izinkomo!

Kusukela eNkosini uNdaba kuze kufike kuDinuzulu, isizwe besihlaselwa ukuze kuphangwe izinkomo. Lezi zinkomo ziqoqelwa ilobolo. Uma ikhetho selikhetha, libalula ngesaga ukuthi lona ochanguzayo walotsholwa ngezinkomo:

Zinkomo zakithi bo!
Zinkomo zakithi ngezesithukuthuku,
Besibuka ngamehlo.
Zinkomo zakithi.

Basuke bengazikhaleli izinkomo zabo. Basuke befuna umlobokazi azi ukuthi kumele aziphathe kahle. Amphathe kahle umkhwenyana nezihlobo zakhe ngoba le nsizwa yakhipha izinkomo ezithenge ngensebenzo, ijuluka zize zigobhoze ngomgogodla izithukuthuku. Le nsizwa yayijuluka, abantu bonke bebuka nje. Namhla nje le nsizwa isiyajabula ngoba isithwala isicoco sayo.

Izinkomo zihlanganisa abaphansi nabaphezulu. Uma intombi isiphuma iyogana, iphumela esibayeni, kanjalo nempi yenkosi iphumela esibayeni ukuze amathongo esizwe ayikhaphe futhi ayivikele. Yikho nje lezi zinsizwa ziphunyuka sengathi zigeze ngompunyu ezitheni. Lokhu kuphunyuka kufaniswa nokuphunyuka kwenkunzi ezondwayo esageni esithi:

UNompunyumpunywana!
Yithi.
Inkunz' engenampondo!

Yithi.
Ezihlale ziyithibela
Yithi.
Bethi zonk' izibaya ngezibaya
Yith' uNompunyumpunywana
Ezihlale ziyithibela.
Zonk' izibaya ngezibaya.

Ayihlabi ngakumisa. Inkunzi ensizwa ibukeka ingafanele ukukhipha ezinye izinkunzi ngenxa yokungabi nampondo. Ukuhlonga izimpondo kuyenza yeyiwe yizinkunzi zezibaya ngezibaya ngokuyicela inselelo ngokulokhu ziyithibela. Kuyacaca ukuthi ziningi izinkunzi esezaduma amakhanda ngenxa yokungqutshuzwa yinqukwe. Zikhona izinkunzi esezagoba izimbambo ngenxa yaleli nqukwe. Ukuphunyuka kwaleli nqukwe ezinkunzini kulidalela ugazi. *Ibutho lisebenzisa ukwenza sasilwane* uma lizifanisa nenqukwe. Uyingozi umuntu ozithobayo ngoba uvama ukuphakanyiswa. Kufanele aphakanyiswe ngoba ukhuluma kancane enze kakhudlwana.

Kuyenzeka futhi ukuba iviyo limane lizibize ngezinkunzi ezijakajayo. Amabutho ayazi ukuthi umlomo ubanga umsindo kodwa umkhonto uyakunqamula ukukhuluma uma amabutho ekhuza isaga ethi:

Umunt' ekhuluma!
Umunt' ekhuluma zinsi......zwa!
Uyakhuluma?
Ukhuluma nobani?
Yafik' inkunzi yahlaba.
Yahlaba!
Yafik' inkunzi yahlaba.

Ukuhlaba kwenkunzi usentu kuyinika amandla okuyohlaba ezinye izinkunzi. Ukuviva kwamabutho kwenza abe namandla kanye nobuciko bokugobisa izitha zawo:

Shi! Shi! Shi!
Hhayi, Sinamandla ethu!
Inkunzi! Inkunzi! Inkunzi!
Hhi.....i! Inani?
Yoz' ikhothe.

Lesi saga sikhomba ukuthi impi izobambana, ifudulane kuthi inkundla yempi ibe nombhudulo ofana nomshishilizo wesihlibhi sezinkabi. Kuthiwa ikhotha eyikhothayo nje asikaze sizwe ukuthi inkunzi yake yakhotha enye. Alikho iviyo elithanda ukugobela elinye. Yilelo nalelo viyo lithi:

Sinamandla ethu!

Uma iviyo lezitha selehluliwe, liyaphoqwa ukuba ligqishe kulelo elingabanqobi. Umbuzo *othi:*

Hhi-i! Inani?

Kubuzwa le nkunzi eyizitha esezehluliwe *ukuthi* zicabanga ukuthi ziyini uma zingagqishi eviyweni elinqobileyo? Lesi saga siphetha ngokusho ingqikithi kanye nenhloso yempi yokuthi amabutho afuna ukuba leli viyo elehluliweyo *ligcine ngokuthela* kwelinqobileyo uma sithi:

Iyoz' ikhothe.

NakuShaka kwakugcina sekunokukhothana phakathi kwakhe namakhosi ayesewehlulile. Uma inkunzi eyisitha inenkani kuye kuthiwe ishuphulwa intamo uma leso sitha sinqotshwa. Savela kanjalo isaga esithi:

Sayibamb' inkunzi sayishuphula!
Sayibamb' inkunzi sayishuphula.

3.6.2 Izaga ezithinta inqama

Inqama inesu kanye nesibindi sokulwa. Inkomo inkulu kangaka nje ayiyenzi intando yayo enqameni uma isicasukile. Ubungozi benqama busekuhlehleni kwayo. Phela uma ihlehla isuke ingabaleki kodwa isuke iyolanda amandla nomfutho wokugalela igase njengenkosi yama Ntshali. Lesi saga esilandelayo sibabaza ukuhlehla kwenqama:

Yahlehla!
Iyahlehla.
Yahlehla!
Iyahlehl' inqama.

Lesi saga sibuye sikhuzwe nakanjena:

Yahlehl' inqam' umahlehla!
Yahlehla.
Yahlehl' inqam' umahlehla!
Yahlehla.

Indlela yokusebenzisa isu lenqama lokulwa ngokuhlehla lavela noShaka empini yesibili noZwide ngo-1818. Indlondlo ewuShaka yathi imuka babeyixokozelela abakwaLanga kanti izothi ingabuyisa inhloko, idle amadoda. Uma inqama isithukuthele ilwa kakhulu. Lesi saga esilandelayo siveza abantu abazingathekisa nenqama ecasukile:

Yinqama!
Yinqama!
Ibomv' ibomvu!
Yithi!
Ibomvu!
Yith' abazingelwa,
Abezizwe yithi.

Kuyadabukisa ukuba isikhumba semvu sigcaye ngegazi. Inhliziyo yenduna iba bomvu nje icasukela ukuba amaviyo ewaholayo aqonelwe ngabantu okungebona abendawo yakubo.

3.6.3 **Isaga esithinta inkukhu**

Inkukhu ayinabungozi. Iyisilwane esingalwi namuntu. Ize ingene endlini ngoba umniniyo engayiphi ukudla. Uma ixoshwa kuvele kuthiwe:

Khwibi!

Kuyacaca ukuthi amakhwibi asazi kahle lesi saga esithi "khwibi!" Esinye isaga esisamlolozelo esithinta izinkukhu ezingomakhuzwakhuzwa sithi:

Ikhuzeni le nkukhu!
Ikhuzeni le nkukhu,
Esuth' isuth' isuthe,
Ikhwele phezu kwethu,
Ikhuzeni le nkukhu.

Izinkukhu zasemakhaya aziphili ngomgqakazo nommbila njengalezo ezivalelwe emahhokweni. Kunokunye ezikudlayo, ezikuthungatha nangaphansi kwezihlahla. Yilokhu kudla izinkukhu ezikudla zesulele phansi imilomo. Lesi saga sifanisa amabutho ezitha njengezinkukhu ezidla noma yini. Ukuphindwaphindwa kwesiqu sesenzo esithi:

Esuth' isuth', isuthe,

kuveza indelelo. Uma umuntu esuthi ngalolu hlobo olukulesi saga, usuke edakiwe, ehamba eqhuba imbuzi. Laphaya emabuthweni kumele ibutho lisazi isandla elingena ngaso neliphuma ngaso. Ukudwaniza nje kusho ukukhwela phezu kwamakhanda amanye amabutho. Lesi saga sikhuthaza ukuba bakhuzwe nje laba bantu, yingoba kuyabonakala ukuthi badala impi engadingekile. Njengoba inkukhu eshingayo, ehlula noma isikhwitshizwa, ihluthulwa ngesagila kusuke amaqubu, namabutho edelelayo afa eshunqa.

3.6.4 **Isaga esithinta inyosi**

Lesi saga esilandelayo siveza umsindo odalwa yizinyosi:

> Yabubuz' inyosi!
> Izinyosi! Izinyosi! Izinyosi!

Lesi saga singathekisa umsindo wamabutho uma ehuba noma ekhuza isaga. Inyosi eyodwa eqalayo bese zonke zibanga umsindo. Inyosi eqala imvunge ingathekiswa namabutho. Isaga sikhuzwa yinduna yezinsizwa kuqala bese onke amabutho evuma. Lesi saga sikhumbuza amabutho ukuthi kukhona unomthebe, onodongo kanye nezisebenzi. Isilo yiso esiwunomthebe, amakhosi nezinduna ngonodongo bese amabutho abe yizisebenzi ezilandela unomthebe isikhuphe kanye nompe ezimbalini. Kuwumsebenzi wamabutho ukutinyela bonke abakhathaza iNkosi. UDlamini, (1991) uthi:

> Bathint' amalakazan' akho Ngonyama, abatinyela.

3.6.5 **Izaga ezithinta izinyoni**

Kunesaga esithinta insingizi. Elinye igama lensingizi yingududu. Abantu bayayesaba insingizi abayidli. Amathambo ensingizi ayasetshenziswa uma kuqiniswa amabutho. Izinyanga zivumelana ngokuthi ingududu iyinyoni yezulu. Obulala insingizi kuthiwa usuke ekhonga ukuba kudume izulu. UNtuli noNtuli, (1982:5) bachaza ukukhala kwensingizi, eyesifazane ibiza neyesilisa iphendula:

> Unkosikazi wensingizi uyayihlupha insingizi.
> Uyifundekela njalo eyesabisa ngokuthi uzoyala.
> Umuzwa esho ngelokuthetha ethi:
> Ngiyahamba, ngiyemuka,
> Ngiya kwabakithi.

Nayo insingizi seyaze yadinwa yisicefe sokude yethuswa ngomebuzo.
Isivele ithi azilime ziye etsheni. Uyizwa imphendula ibhavumula:
Hamba, muka,
Kad' usho.

Le nkulumo-mpendulwano ifuze eyesaga. Ukwesabeka kwephimbo lensingizi kuthandaniswa nokufa:

Yash' insingizi!
Isiqomqomu,
Sashiy' umunt' equmbile.

Ukukhala kwensingizi kubikezela ukuduma kwezulu okushiya abantu bequmbile. UNtuli noNtuli, (1982:5) bathi:

> Uma ibulewe izulu lithulula uzamcolo kubhubhe ukudla *emasimini*, kuputuke imfuyo esibayeni, kudilike izindlu.

Uma iviyo likhuza isaga, kufana nokuthi kukhala insingizi. Kumele abantu babaleke uma kuza iviyo. Iqembu lomculo laseNingizimu nogu lwakwaZulu elaziwa ngokuthi yiNqaba yabeSuthu, lalihuba lithi:

Kwakhal' insingizi madoda!
Izulu liyaduduma
Uma kuza thina.

Kunokuphindwaphindwa kwemisindo kula magama:

isiqomu[1]qomu[2] nelithi liyadu[1]du[2]ma.

Lokhu kuphindwa kwesiqu egameni elisesageni elithi isiqomu[1]qomu[2] kubonisa ukufela futhi kwabantu abangabaleki uma kuza iviyo. Inhliziyo embi yensingizi ivela esageni esithi:

Kwaqhamuk' izinsingizi!
Ezimagilo!
Ezamagil' abomvu!
Sikushaye sikugence.

Umbala obomvu wegilo lensingizi njengoba ubalulwa kulesi saga, ungathekisa inhliziyo ebomvu emabuthweni. Izinsizwa azinawo amaphiko njengezinsingizi, azinazo futhi iziqophokezi zemilomo njengezingududu ezibulala ngazo izinyoka. Uma izinsizwa seziya empini zigijima sengathi ziyandiza. Zimbili izikhali ezethenjwe yiviyo kulesi saga, yinduku nesizenze. Iviyo lazi ukuthi izinyoka eziyizitha zalo lizozishaya ngenduku, lizigence ngesizenze.

UKhumalo, (1993:16) uveza indlela yokuphicaphicana ngezinyoni. Kulesi siphicwaphicwano obuzayo uthi:

> Wazi *nyonini?*
>
> Ophendulayo athi:
>
> Ngiyayazi.
>
> Ophicayo athi:
>
> Wazi?
>
> Ophendulayo athi:
>
> Ngaz' ungcede.

UKhumalo ugcina esekhiphe uhla lwamagama *ezinyoni angamashumi* ayisihlanu *nesihlanu*. Amabutho ngabe ayayisebenzisa le ndlela kodwa uma esekhuza isaga yilowo okhuzayo osho amagama ezinyoni kanje:

UMKHUZI	:	Nyonini?
IMPI	:	Izinyoni!
UMKHUZI	:	Nyonini?
IMPI	:	Izinyoninyoni.
UMKHUZI	:	Uhhuye!
IMPI	:	Izinyoni! Izinyoninyoni
UMKHUZI	:	Ungcede
IMPI	:	Izinyoni! Izinyoninyoni.

Kulesi saga umdidiyeli usuke ebuka intululwane yamabutho ezigodi ngezigodi. Umdidiyeli

usuke engathekisa la mabutho ehlukene nezinhlobonhlobo zezinyoni. Kunomqondo wokuthi amanye amabutho ahlobe ngezimpaphe zezinyoni ezahlukene njengeqola, intshe negwalagwala. Inkosi uShaka wayevunula ngophaphe lwendwa.

3.6.6 Isaga esithinta inyoka

Inyoka yisilwane esihuba phansi ngesisu ngenxa yesiqalekiso soMdali kuGenesisi, 3:14:

> UJehova uNkulunkulu wathi enyokeni: Njengoba usukwenzile lokho, uqalekisiwe phakathi kwezilwane zonke. Naphakathi kwazo zonke izilwane zasendle; uzakuhamba ngesisu sakho, udle uthuli izinsuku zonke zokuhamba kwakho.

Iqalekiswa njalo, yasuke yaqhatha iSintu noMdali, ngokuba imnxenxe ukuba ephule umthetho bese kudaleka udonga phakathi kuka Mvelinqangi nomuntu. Ulimi oluxabene lumele amanga adala impi. Izingovolo zamazinyo yizo ejuma ngazo abantu esuke ibalalele endlеleni. Isaga-ke sithi:

> Watibiz' inyoka!
> Watibiz' inyoka,
> Umnt' etibiz' inyoka.

Yinkinga-ke ukuba umuntu anyathele inyoka ngoba usuke eyisondezela isithende. Inyoka yelulekwa ukuba ishaye isithende somuntu ngesikhathi umuntu etshelwa ukuba ashaye ikhanda lenyoka. KuGenesisi, 3:15 kuthiwa:

> Ngizakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho nenzalo yakhe. Yona iyakuchoboza ikhanda lakho, wena uyakulimaza isithende sayo.

Ukulimaza umuntu efulathele wukujuma. Impi yakwaZulu ayijumi njengenyoka kodwa igaleleka igasele njengengonyama. Ukulalela umuntu unyendle wubunyoka. Bayayisho

phela inyoka bathi iyiqili:

> Inyoka yayinobuqili kunazo zonke izilwane zasendle
> abezenzile uJehova uNkulunkulu.
>
> (Genesisi, 3:1)

Iqili wumuntu onobunyoka, olimaza abantu ngamacebo. Iqili livama ukufa njengoba sibona kulelі hubo:

> Iqili!
> Iqili!
> Bayibulel' indod' ebiyiqili!
> Iqili lendoda!
> Ngiyakwesaba mhlabath' udl' amaqili.

3.6.7 **Isaga esithinta inkawu**

Kulesi saga esilandelayo kubatshazwa ukudliwa kwenkawu uma kuthiwa:

> Sadlani zinsizwa na?
> Sadl' inkawu!
> Sadl' inkawu!
> Isilwan' esikhulu!
> Esindiza phezulu.
> Sadl' inkawu.

Induna iyayikhubaza, ayiyikhuthazi le ndaba yokudla umnandepholile nephosakundiza. Iyazibala nayo induna kulabo abadla inkawu ukuze kungashiwo ukuthi iyahlambalaza.

Inkawu ayinkulu kangangoba kungaze kuthiwe iyisilwane esikhulu. Ubukhulu bayo bufaniswa nalobuya besezinganekwaneni, isewumuntu. Ukudla inkawu-ke akuhlukene nokudla inyama yesothamlilo kumbe iphumalimi. Imvumelwano sigcino ethi:

> Isilwan' esikhu<u>lu</u>
> Esindiza phezu<u>lu</u>

iveza ukuthi ukufana kwenkawu nesimo somuntu, kuyayenyusa ezingeni lezinye izilwane. UKaye, (1994: 13) ubuka inkawu njengesilwane esihlakaniphile kumbe esikwazi ukundiza ngengqondo uma ethi:

> I mean you are twice as sensible and three times as clever, course
> your father was clever, clever as a load of monkeys, brilliant and tricky too.

Lo mbuzo othi: "Sadlani zinsizwa na?" Uqonde ukuthi:

> Yini khona lokhu esakudlayo na?

Izinsizwa zisho kuze kube kathathu ukuthi zadla inkawu. Ungathi ziqonde ukuvezela induna ukuthi ingabi wugaxekile inyama yomsipha. Ingani inkawu ingena ngemilomo yazo, futhi igcinwa yizisu zazo uma zithi:

> Sadl' inkawu! (1)
> Sadl' inkawu! (2)
> Isilwan' esikhulu,
> Esindiza phezulu,
> Sadl' inkawu. (3)

Nangempela zintathu izindlela amabutho angadla ngazo inkawu. Eyokuqala, wukuyitshomotshela, ayimokoshele qede kuqhashe amathambo. Eyesibili, wukuba bayisebenzise ezintelezini ukuze bakwazi ukuvika futhi bagxumise okwenkawu, ukuze baphephe ezitheni zabo. Eyokugcina, yileyo yokuthi izitha zibizwe ngezinkawu. Ukunqoba isitha esihlakaniphile, kuthathwe njengokudla inkawu. UNtombazi nje, unina kaZwide, amaZulu ayembiza ngoQholwane! Phela uQholwane yinkawu yesifazane ephethe wonke umhlambi wezinkawu uma bethi:

> Siyayishis' indlu kaQholwane!
> Wazonda, wazonda,
> Kasenzi manga,
> Kasenzi manga,
> Siyayishis' indlu kaQholwane.

Phela labo abasuke sebedliwe, basuke bengasekuphinde bahambe ngezinyawo phezu komhlaba weshongololo. Kuyacaca-ke ukuthi mhla kushiswe indlu kaNtombazi naye esefile, amabutho kaShaka kwafana nokuthi adle inkawu. Kuyahlaluka ukuthi basho kwazamazama wonke umuzi wakwa Dlovunga kuthiwa:

Sadl' inkawu!
Sadl' inkawu!
Isilwan' esikhulu,
Esindiza phezulu,
Sadl' inkawu!

3.6.8 Isaga esithinta inyengelezi

Amaphisi ayazi ukuthi uma kuvuswe izingulube, kuyahlonishwa kuthiwe: "amathole!" Uma kuvuswe inyengelezi kuhlonishwa kuthiwe: "Uthi!" Kunenkolelo yokuthi uma inyengelezi igaguliwe, iyacasha ingabe isabanjwa kanti idingekile. Iyadingeka phela ukuze kwenziwe isigqabo esenza ukuba umuntu angabonakali. Ibuye ifunelwe ukuba ithakwe nendlula behlezi nompi kayiboni, okuyintelezi eqinile yempi. Lesi saga esilandelayo-ke sihlonipha inyengelezi:

Uthi!
Uthi, ash' amadaka,
Uthi!

Amadaka okukhulunywa ngawo akuwona lana enziwe ngomoba. Lesi saga siveza ukuthi uma impi ilwa nabantu abangabonakali iyehlulwa. Uma impi yehluliwe yephucwa izinkomo, izibaya zimile imbuya. Isibaya esingenankomo siba namadaka aphelayo ngenxa yokungabi bikho kobulongwe obusha.

Lesi saga sikhuthaza izinyanga zempi ukuba zicophelele ukuba ziwathole amafutha enyengelezi ukuze impi eziyelaphayo ingehlulwa ngamagwala, athanda ukuba abone izitha nganxanye.

Kulukhuni ukwehlula iviyo elinentelezi eqhathwe namafutha enyengelezi.

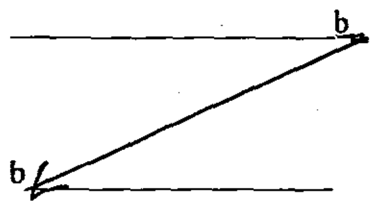
3.6.9 **Isaga esithinta ibhubesi**

Ibhubesi liyinkosi yezilwane, linamandla futhi alehlulwa. YiSilo samabandla kuphela esinemvume yokuvunula ngamazipho ebhubesi. YiNgonyama kuphela evunyelwe ukuba yenze isikhumba sebhubesi sibe yisenabelo sezinyawo zayo. Okufike kuthathe amehlo amabutho ebhubesini, ngamehlo alo abomvu sengathi avutha umlilo. Yila mehlo adala ukuba kube nesaga esithi:

> Nang' ethint' amabhubesi!
> Wathint' amabhubesi, amabhubesi,
> Umlil' ovuthayo,
> Ovuthel' izigaba zizonke.

Kulesi saga kusuke kukhuzwa umuntu osusa uchuku. Lo muntu usuke uthi: "Yeheni webantu! Nangu umuntu esukela abantu abayingozi bo!" Ukuthi amabhubesi ayathintwa kuchaza ukuthi ayesukelwa. Uvamisa ukuba ehlulwe umuntu osukela omunye. Ulaka lwamabutho lufaniswa namehlo ebhubesi avutha umlilo. Ukuxhumana okuyinxemu okuthi:

> Umlil' <u>ovuthayo,</u>
> <u>Ovuthel</u>' izigaba zizonke.



Lokhu kuxhumana kusuka esidleni kuye esinxeleni, okukhomba ukusuka ebuhleni kuye ebubini. Kuyacaca ukuthi uma uxolo lungasekho kusuke sekunodlame. Lolu dayakazana lugunyela labo abashokosha impi kuphela.

Kuyacaca-ke ukuthi amabutho akwaZulu angamabhubesi nje ngoba efuze iNgonyama. Ububhubesi bempi kaZulu wukungethuswa yizimpana zezinye izizwe ngoba izagana zazo zifana nokukhonkotha kwekhanka ebhubesini. Lesi saga sexwayisa labo abachukuluza amabutho ukuba bangaziwohlozeli isidleke seminyovu. Bayabeluleka ukuba bangasondezi imizimba yabo emlilweni ozobahangula bagcine sebeshe bangqongqa.

3.6.10 **Isaga esithinta indlovu**

Indlovu ithathwa njengesilwane esikhulu kunazo zonke ezasendle. Yiyo yodwa emitha iminyaka emithathu. Lokhu kuhambelana nenkosi ngenxa yobukhulu besikhundla sayo. Inkosi ithatha isikhathi eside njengokumitha kwendlovu ukuthatha isinqumo esiwumnqamulajuqu. Isiqubulo saseNdlunkulu singathekisa inkosi nendlovu:

Wena wendlovu!
Wena wendlovu!
Baye............the!
Bayethe!

Isaga esilandelayo sicacisa ukuthi inkosi ayikwazi ukuvinjwa wumuntu ezinhlosweni zayo. Lokho ikwenza ngokukhulu ukuqaphela nokuzethemba ngenhloso yokunqoba uma kuthiwa:

Iyaph' indlovu?
Iya phambili!
Iyaph' indlovu?
Iya phambili!

3.7 **Izaga ezithinta abantu**

Amaviyo ake akhawule ukuzibiza ngezilwane nokubiza izinto zawo ngezilwane kodwa akhulume into eqonde ngqo. Lesi saga esilandelayo sikhomba ukuxabana kwamaviyo:

Thinta mathinta!
Woz' ungithinte!
Thinta mathinta!
Woz' ungithinte!
Umnt' engithinta, engithinta, engithinta.

Isitha samabutho sibizwa ngomathinta kulesi saga. Amabutho enkosi akhombisa ukuzethemba uma elibeka ngembaba, emema impi yezitha ethi:

Woz' ungithinte.

Ukuphindwa kwegama elithi "engithinta" emshweni wokugcina othi:

Umnt' engithinta, engithinta, engithinta,

kubonisa isibindi sezitha ezizilahla inyandana emabuthweni enkosi. Abazichoma kumalunda bagcina sebekhathele:

Wez' egijima!
Gijima........
Uzofika sikukhathaze.

Uma izitha sezititinyiwe, amaviyo ajabulela ukubona izitha esezivuvukele, uzwe ethi:

Ungakanani?

Ungaka!
Ungakanani?
Ungaka!
Ungakanani?
Ungaka!

Basuke besho baze balinganise nangezandla lapho labo asebeyimifunzana yemikhunganankatha bevuvukele khona.

Kuyenzeka ukuba amagama abantu agagulwe. UKhumalo, (1993:66) uveza isaga lapho inkosi igagulwa khona:

> Kwenye inkathi ungezwa induna yempi lapho
> isinikizana isimemeza idilika entabeni, ithi:
> Kalishongo njal' iZul' eliphezulu!
> Kashongo njal' okaNdaba!
> Uyobuyelaphi na?

3.7.1 Isaga esikhomba ukushokoshwa kwempi

Impi ngabantu abakhuluma amaganyana ayiziswana kumbe izihata. Labo bantu basuke bevubela impi njengasesageni:

> Uyayivubela!
> Uyayivubela,
> Impi,
> Uyayivubela.

Oxovizwe *nezixhwanguxhwangu* basusa udungunyane kodwa uma impi isixovana ngezikhali bangabe besabonakala nangalukhalo. Wutshwala phela obuvutshelwayo. Imvamisa lowo ovubelayo akaphuzi. Uma izwe seligqabuke indlebe, onontandakubukwa njengamasakabuli bakhuluma sengathi lukhulu bazolwenza bathi:

> Shono!

Sisho ngempi!
Untuli zempi!
USikiza! Uhhehha!

Izintuli zempi ziqondisa ingxabano. Lesi saga sicishe sifane nalesi esithi:

Wemz' unempi!
Unothuli!
Wemz' unothuli!

Lo muzi unezingxabano nezinxushunxushu, awunakho ukuthula. Kothiwa ukhuni lwedungamuzi kulo muzi.

Abashokoshi bempi bavama ukwanda ngomlomo njengesiqabetho, ungaze wethembe uma uzwa bethi:

Yith' omashaya!
Siyayishaya imp' isifikile.
Yith' omaphipha!
Siyayiphipha imp' isifikile.
Yith' omaxosha!
Siyayixosha imp' isifikile.
Yith' omanqoba!
Siyayinqoba imp' isifikile.

Lokhu kuphikisana kulezi zaga kuwenza anyonye amagwala. Laba abayejwayele impi abazincomi, kodwa bayeluleka uma bethi:

Ilanga lempi!
Ilanga lempi.
Ngelokufa, ngelokuphila,
Ilanga lempi.

Umqambi walesisaga ukhetha ukusebenzisa igama elithi ilanga kunelithi usuku. Usuku lwempi luwukushona kwelanga kulabo abazokufa, libe wukuphuma kwelanga kulabo abanqobayo. Ububomvu belanga liphuma noma lishona bukhomba ukuthi usuku lwempi lukuphethe kokubili ukuphila nokufa. Uma umuntu ezalwa kugobhoza igazi likanina kodwa

uma efa empini kugobhoza igazi lalowo ofayo.

3.7.2 Izaga ezikhomba inkulumompendulwano emaviyweni

Uma amaviyo eseze abhekana, ake abuzane imibuzo edinga izimpendulo njengokuthi:

Wawuthini kithi?
Wawuthihi kithi?
Kush' inkunz' emdaka,
Wawuthini kithi?

Leli viyo elibuzwa umbuzo, limane limangale ukuthi lake lathini kubani. Njengoba umlomo kuyishoba lokuziphungela nalo limane lizilahle amathambo libuze ngaso isaga:

Kuliphi?
Kuliphi ilizwi lethu esalishoyo?
Kuliphi?

Libuzisisa kuze kube nesisele nje, leli viyo, liyayibuka le nkunzi emdaka elizobhekana nayo. Leli viyo lifuna kuxoxwe ngoba liyazi ukuthi okoniwa ngomlomo kulungiswa ngomlomo. Akekho ongazi ukuthi umlomo yishoba lokuziphungela.

Kuyenzeka ukuba inkulumompendulwano ibe sesageni esisodwa. Lapha induna iletha umlayezo wesizwe obalulekile ukuba iviyo lingayi empini. Baningi onyawo zamavaka ziyahlehla ziyesaba ukuya empini abathena amaviyo amandla, babe nezatala uma kuthiwa abaye empini. Amaviyo agcina eqinisa ngokuthi azoya empini noma esekhuziwe:

Bathi singayi!
Siyaya siyobuya!
Kuyos' umunt'equmbile.

Umugqa wokuqala ophalalwa yinduna uthi kungayiwa empini:

Bathi singayi!

Induna izibala nabantu abenqatshelwayo, ayisho ukuthi:

Bathi ningayi!

Kuyacaca-ke ukuthi iyajabula induna uma izwa isihlangu esivikela izwe sizisholo ngomlomo waso sithi:

Siyaya, siyobuya!

La magama ameleneyo akhomba ukuthi kuyoliwa lapho kuyiwa khona. Asikho nokho isiqiniseko sokuthi bayobuya besaphelele. Phela isenzo esithi siyaya, sakhiwe ngalezi zakhi:

Si - isivumelwano senhloko
-ya- isakhi esikhomba ukuqhubeka
-y- umsuka
-a unkamisa wesenzo ohlukanisayo okhomba *ukuvuma enkathini yamanje.*

Lokhu kusho ukuthi bayaqhubeka, baya empini ngaso leso sikhathi abakhuza ngaso isaga.

Igama lesibili elithi siyobuya lakhiwe kanje:

Si- isivumelwano senhloko.
-yo- isakhi senkathi yangomuso/ ezayo.
-buya yisiqu sesenzo.

UPosthumus, (1983: 87) uma ebuka inkathi ezayo uthi:

> Die sogenaamde toekomende tyd word nie as tyd erken nie maar as aspektuele onderskeiding. Toekomsverwysing is dikwels nie deel van die tydsparadigma van 'n betrokke taal nie.

USmith, (1980:356) uthi:

> In this analysis future is indicated by the combination of present tense and future adverbial, there is no future tense.

UPonelis, (1975: 90) uthatha u-zo- no-yo- ngokuthi yizakhi ezimele isifiso kanye nethemba ukuthi into izokwenzeka noma iyokwenzeka (aspectual morphemes).

Kuyabonakala ukuthi amabutho anethemba lokuthi ayobuya ephila *empini*. Ayafisa ukuba leli themba lifezeke. Abambelele nasemazwini abadala aqagula ukuthi ithemba alibulali kanye nokuthi ithemba alilahlwa. Kunenkolo yokuthi ithemba liyaphilisa.

Kunomugqa owusongo othi:

Kuyos' umunt' equmbile.

Leli viyo elikhuza isaga alichazi ukuthi ungakuluphi uhlangothi lowo muntu oyofa eshunqa, engabe esalibona elangakusasa. Phela umuntu osuke esequmbile usuke engasophinde awadle anhlamvana.

3.8 Izaga ezithinta igazi

Ukufa kwabantu bengagulanga, besele empini, kuye kuthiwe igazi labo lichithekile. Izinsizwa ziyazi ukuthi ubunsizwa abuthengwa ngamali. Ngisho umuntu angaba yisicebi kodwa ngeke aze abuthenge ubunsizwa. Ubunsizwa buthengwa ngegazi elibomvu tebhu. Izinsizwa esezafelwa kakhulu zikhuza isaga zithi:

Limanikiniki!
Limanikiniki igazi lethu,
Limanikiniki.

Izinsizwa ezigqisha ndawonye ziba muntu munye, ogazi linye. Ukusala kwensizwa eyodwa empini kulilimaza lonke iviyo ngoba isikhala sayo asivaleki kalula. Kunesisho-ke esithi: "Insizwa yingubo yokwembatha." Ukufa kwezinsizwa kungathekiswa nendwangu eklebhuke yaba mantayintayi noma yaba manikiniki. Njengoba vele into ewuketshezi ingabi ngamanikiniki kodwa uma lichithekele endwangwini, iba manaphanapha yigazi. Igazi-ke aliwasheki kalula, yingakho lezo zingubo zigcina zingamanikiniki. Uma-ke iviyo ligcina ngokwehlulwa, igama lalo liba mantayintayi, lingabi nasithunzi. Kuyakhanya ukuthi labo abasala empini bamatisa izihlangu nemikhonto yalabo abanqobile ngegazi. Yikho nje uNahume, 3:1 ethi:

> Izihlangu zamaqhawe akhe zibomvu, amadoda anamandla embethe okubomvu, izinqola zibengezela umlilo ensimini ngosuku lokuzilungisela kwakhe, imikhonto iyaveva.

Kunesaga esithinta izintuli ezibomvu zasEshowe esithi:

EShowe!
Zibomvu iyintuli zeShowe!
Zibomvu.

Azikho izibomvu eShowe. Kuyacaca ukuthi ububomvu bezintuli zakhona budalwa yizingazi zamadoda. Lolu thuli oluphuma emhlabathini osibekele igazi kuhlangana kahle nalokho okushiwo nguHezekeli, 24:7 uma ethi:

Ngokuba izingazi zawo ziphakathi kwawo, wazibeka edwaleni eliyimanyule, akazibekanga emhlabeni ukuzisibekela ngothuli.

3.9 **Isaga esithinta intuthu**

Kunesaga esithinta intuthu emaviyweni esithi:

Kwantuthu!
Kwantuthu ziyashunqa!

Akukho ntuthu uma umlilo ungekho. Umlilo wakheka ngokuba kuhlangane "I-hydrochloric acid" (HCL) kanye "ne-sulphoric acid" (H_2SO_4). Uma lezi zinto sezihlangene kwakheka umlilo. Intuthu-ke iyisikhutha (carbon) okuyi-(CO). Abadala bafanisa intuthu nezingxabano uma bethi:

Akukho muzi ongashunqi ntuthu.

Ngaphandle kwengxabano, intuthu ifaniswa nokufa komuntu umshubo omnyama uma kuthiwa:

Wena uzofa ushunqa.

Uma abantu bexabana, kumane kuthiwe bayashunqelana, ikakhulukazi uma bethethisana.

Kuyacaca-ke ukuthi leli viyo liya endaweni yabantu abanochuku uma kuthiwa:

Kwantuthu!
Kwantuthu ziyashunqa!

Ezabelweni kuye kuthiwe kukwantuthu ngoba kubaswa umlilo ngezinkuni namalongwe qede kushunqe intuthu. Le ntuthu ayisaqonde yona ingxabano kodwa isho impilo.

3.10 Isaga esikhomba ukuya empini

Ngaphambi kokuba induna iyithukulule impi, ike ifune isiqiniseko sokuthi amaviyo ngeke yini abaleke empini:

Uma kuqhamuk' impi ngapha,
Niyobaleka na?
Qha!
Niyobaleka na?
Qha!
Niyobaleka na?
Qha! Qha! Qha!

Njengoba induna ibuza kathathu nje, icabanga izindawo ezintathu lapho impi yezitha ingase iqhamuke khona. Ibuka izimpondo zombili nesifuba esiholwa yikhala lempi. Emgqeni wokugcina walesi saga, amaviyo aphika kathathu ukuze induna iqiniseke ukuthi la mabutho ayo ngeke abaleke ngisho impi ingaqhamuka ngaphi. Ukubuza kwenduna kathathu ukuthi amabutho ayobaleka yini, kuthela amaviyo ngehlazo namahloni. Ayikho into eyichilo njengokubalekela isitha emaviyweni. Phela umhlane kanye nesiphundu akukwazi ukuzivikela. Kuyihlazo ngisho nokuba nezingozi ngemuva uma umuntu wabuthwa, wabamba inkunzi wayishuphula esibayeni komkhulu. Uma-ke induna isiyenelisiwe ukuthi amabutho ngeke abaleke, ike ibayise lena nalena ngesaga esithi:

Maye! Maye!
Balindeni?
Maye! Maye!
Balind' impi!
Wen' uyabaleka?

Balindeni?
Balind' impi!

Ubumayemaye yizililo zabafazi bezitha abayozidinda uma izinsizwa zabo sezidindilizile. Kwenzelwa futhi ukuba uma zikhona izihlobo zazo, ziyozitshela ukuthi isinyathele amasimba abantwana uma kuthiwa:

Balindeni?
Balind' impi!

Osibindigidi, basuke belinde eyomdumo nemathonsi abanzi. Kuhle izitha zazi ukuthi impangele enhle ngekhala igijima ngoba elisuka muva likholwa yizagila.

Uma impi isithukululwa iqonda ezitheni, izinsizwa seziqungile, zahamba zingazi noma ziyobuya yini. Zisho kanye zithi:

Woza sambe!
Usisaphi?
Baphi?
Woza ngiyakubiza!
Usisaphi?
Baphi?

Ukuphuma kwazo izinsizwa kukhomba ukuthi izwe lakubo ziyolivikela kuze kube sekufeni. Zingeke ziye ekufeni zibe zikubona uma zingalithandi izwe lazo. Kuyacaca ukuthi ziyolithanda noma igazi lingasekho emithanjeni yazo. Ziyolithanda noma sezaba mathambo amhlophe.

Uma isizohlangana impi nezinhliziyo sezijilajileka, amaqhawe esezibinya njengomuntu ogwaziwe ephefumula ngenxeba ngenxa yamadlingozi empi, ungezwa ngesaga esithi:

Hhawu!
Yaze yaqondana!

Ngqo!

Kuyozwakala ngakho uma sezingqubuzana izinqama sekuthiwa:

Yayisihlangene!

3.11 Isaga esikhomba inkumbulo yempi

Umuntu owake wayibamba impi uhlala njalo ezikhumbula iziwombe kanye nezivuvaba zayo. Uma umuntu elwa uwakhipha onke amangwevu ngoba uma ecimeza, wukufa lokho kuye. Yikho bekubeka kucace:

Ilanga lempi!
Ilanga lempi
Ngelokufa, ngelokuphila

Kulesi saga ukufa nokuphila kumelene emgqeni owodwa. Kudinga abantu ababili ukulwa ngoba nezinduku zikhala zizimbili. Ukufa komuntu empini kuhlala njalo kuyisilonda esibhibhayo enhliziyweni yombulali. Ukhumbula ngisho ukuthi iviyo lomufi lalingaphi, elabo iviyo lingaphi mhla ebulala umuntu. Lokho kutholakala esageni esithi:

Babengaphi?
Babengapha,
Thina singapha.
Waf' umuntu gingqi.

3.12 Izaga ezithinta ubukhona babelungu

Zazingekho izibhamu bengakafiki abelungu . Izaga ezithinta izibhamu eziku-3.3.4 zaqaleka emva kokufika kwabelungu.

Bengakafiki abelungu isigwebo sokuba umuntu afe sasikhishwa yiNkosi. UMsimang,

(1982:129) uveza inkosi uShaka yehlulela uMudli ukuba afe. Manje sekungamajaji athetha icala legazi. Lesi saga esilandelayo siyafakaza.

> Alikathethwa!
> Alikathethwa!
> Lihlez' emajajini,
> Alikathethwa!

Indlela yabelungu yokuthetha amacala, izehlulelo kanye nezijeziso zayo yehlukile kweyamakhosi. URitter, (1955:56) uyichaza kanjena:

> Their system of justice ensured a fair trial for every man, chief and commoner alike, and the death sentence was only inflicted for treason, murder and the most serious crimes. They had, however, abrogated the death sentence for witchcraft, which they said they no longer believe in, an absurdity he could not grasp. They had, too, discontinued the death sentence for theft, which at one time was even inflicted on mere boys who had prankishly stolen but a fowl, or its equivalent value.

Amaphoyisa ayengekho, nabantu babengaboshwa ngoba kwamajele ayengekho. Siyafika lesi saga esithi:

> Aliz' ijele!
> Aliz' ijele!
> Ubab' uzongikhipha.

Lesi saga esilandelayo sikhuluma ngamaphoyisa alanda abantu emizini yabo:

> Kwagijim' iphoyisa!
> Kwagijim' iphoyis' emasangweni,
> Liyaphi?
> Kwagijim' iphoyisa,
> Iphoyis' emasangweni
> Liyaphi?
> Liyaph' iphoyisa?
> Liyaphi?

Uma umuntu ephule umthetho, ushayiswa inkositini, ayovalelwa ejele. URitter, (1955:56) ukhuluma athi ngamajele:

> They had horrible punishment of incarceration in stone houses, where,

> deprived of all freedom and sunshine, they had no linger on a poor diet
> for many moons or even years.

Amabutho aboshelwa impi kuphela. Kuwo impi iyimpilo. Umuntu oboshelwe impi yasemaviyweni kumele asheshe akhishwe ngoba abukho ubugebengu emabuthweni.

Ngo-1994 uZulu egasele ePitoli, kwaqambeka isaga esithi:

> Sagibel' uPewula!
> Sagibel' uPewula ePitoli ekhanda.
> Ekhanda!
> Sagibel' uPewula ePitoli ekhanda.

3.13 **Izaga ezithinta umuthi**

Lapha sizobheka umuthi njengesihlahla kanye nanjengomcakathi. UDonda, (1997:1) uthi:

> The Zulu term umuthi encompasses semantically more than its English equivalency medicine. The term umuthi includes a tree and its constituent parts (with its plural form imithi), substance to restore health and the art of healing diseases.

UNkabinde, (1988:38) usichaza kanjena isimo se Proto-Bantu yomuthi:

> Semantic changes may also be seen in such examples deriving from Proto-Bantu/ *TE/ with its gloss as 'tree' or 'medicine', and which realised semantically as such in Xhosa and Zulu reflexes as umuthi and imithi respectively. However, this Proto-Bantu form is only marginally 'tree' in Tswana and Northern Sotho where the form for tree is setlare/ sehlare. The reconstructed form for this would be *kicathi. This Proto form is realised in Xhosa and Zulu as ihlathi, meaning a forest.........

Zonke izaga eziku-3.4.1 ziyangena ngaphansi komuthi ngoba zonke izinduku zazikade zingamagatsha emithi ayekade egawulwe ehlathini. UDonda, (1997: 67) uthi:

> When a person wants to hit his enemy he says: "Ngizokunika lo muthi." (I shall give you this medicine). He says this while showing him a stick. After giving him a stick, a person will be cured from being contemptuous.

Wumuthi odwetshwe wuhodoba womthakathi okuthiwa ungeqiwa kulesi saga esilandelayo:

> *Ungaweqi!*
> *Ungaweqi umuthi,*
> *Ungaweqi.*

UDonda, (1997:70) uyakuchaza ukweqa umuthi qede lowo muntu oweqile abe nomeqo uma echaza ukuloya:

> The sorcerer will then cast the spell with the motive of bewitching a certain individual. Lo oqondiwe (the one aimed at) will die if he walks over the spell. Lowo oyolandela (the one who will follow) will also be affected. Everyone who will walk over the spell will suffer, hence: Loya, naloya kanye naloya oyokweqa umbhulelo uyofa (that one and that one and that one who will step over the medicine will die). This proves that the sorcerer was moulded with an evil heart because he harms a lot of people without reason.

Zikhona izaga ezithinta izimila ezisetshenziswa yizinyanga kanye nabasokoci ekuthakeni nasekuthakatheni kwabo njengalesi:

> Ndabula luvalo!
> Ayihlale phansi.

Indabula luvalo iyasetshenziswa kanye nobani ukuze izitha zidatshulwe wuvalo. Kunesinye isaga esithinta imithi emibili, isibhaha nomababaza:

> Uthimula nje kubabani?
> Kubab' isibhaha!
> Isibhah' umababaza,
> Isibhaha ha.

Uma ixolo lesibhaha liqothwa liyathimulisa futhi siyababa. Siyawuqeda umkhuhlane kanti futhi siyavuthuzelwa ekudleni kwezinja ukuze zibe nolaka, zilume.

Umababaza uyaluma emzimbeni uma ufakwe entelezini yokugeza. Yomibili le mithi iyawakhaliphisa amabutho. Ababa njengesibhaha ancinze njengomababaza ezitheni. Ukuthi:

Isibhaha ha.

Kuchaza ukuthi isibhaha uqobo lwaso. Amabutho asoSuthu kwaNongoma awakhulumi ngomababaza. Awathimuli kodwa ayaphimisa ngenxa yokubatshelwa yisibhaha:

Uphimisa nje kubabani?
Kubab' isibhaha,
Isibhah' umakhakhatha
Isibhaha ha.

Kuyabonakala ukuthi isibhaha sikhakhatha ukwedlula ukhanakhana. Zisuke sezinegazi elibabayo izitha uma sezidala ukuba uSuthu luphimise.

Sikhona isaga esithinta umthakathi njengomsebenzisi womuthi esithi:

Dlula!

Dlula,

Dlula mthakathi sekwenele......

Dlula.

Njengoba abantu bekhala ngokuthi imithi yabakhunkuli ayedlule kubo, uDonda, (1997: 26) uveza inkondlo yenyanga evunana nesaga esingenhla, uma iqinisa isiguli sayo, ifuna ukuba imithi yomthakathi idlule, iyodla umniniyo uthi:

> If an inyanga strengthens his patient he cuts incisions, rubs the powdered medicine into the bleeding incision and tells the patient to memorise these lines:
>
> Dlula nomadlula!
> Dlulela phambili,
> Uyozungez' omzungezayo,
> Ungazungezi yena.
> Uzungez' umuzi wakhe
> Kuze kufe konke nedlozi lakhe:
> Isililo asikhalwe kwamthakathi.

UNgcongwane, (1974: 7) ucaphuna uMqhayi ekwehluleleni ubuthakathi, uma ethi:

Lahla ntokazi kabawo, lahla!
Lahla elo qhina lisembinqweni, lahla!
Lahla nto kabawo yinina le?
Lahla loo ntwan' isetasini.

3.14 Isaga esithinta intombi

Ukuqomisa nokuganwa ngelinye lamaqholo omuntu wesilisa. Insizwa ewunyube nomhlalandlini kusukela ekubeni wumnqolo ngesikhathi isewumfana, ivamisa ukuba wuvukuvale wesishimane. Izinsizwa emaviyweni ziyithela ngehlazo insizwa ewunyube uma zithi:

Uyob' eyizwaphi?
Uyob' eyizwaphi,
Indaba yentombi,
Ehlala nonina nje,
Uyob' eyizwaphi?

Kwawona amasoka abelinda aze ajutshwe ngaphambi kokuba ashele. Yikho kunesaga esithi:

Kuyoze kusho yena!
Kuyoze kusho yena,
Umnt' omkhulu,
Kuyoze kusho yena.

UKhumalo, (1993:68 - 69) uveza isaga sesoka uma likhuzela. Kuyacaca-ke ukuthi lisuke selijutshiwe:

Dudlu!
Dudlu mafehlefehle!
Gege lagege ntaba ziyangigegela,
Zal' abantu ziy' ebantwini,
Akukho ntombi yaqom' inyamazane
Nongenankom' uyayidl' inyama.
Nongenabhasikid' uyay' emakethe.
Ngilal' othini njengenyoni,

Ngilala ngesaka, ngiyaziphekela.

Kusakhuzela yona futhi insizwa ku Khumalo, (1993:69):

Bhuklu! Bhikli! Bhakla!
Ngiyaklwebha ngiyaduma ngiyizulu!
Gege lagege ntaba zonke ziyangigegela
Zal' abantu, ziy' ebantwini
Akukho ntombi yaqom' inyamazane!
Noseyishayil' akakayosi,
Noseyosil' akakayidli,
Noseyidlil' usadl' icala.
Nohlezi kwesencema
Angahlala kwesekhwani,
Nophuza ngesiphonjwana
Angaphuza ngenkezo,
Akukho soka ladla kahle
Imbangi ikhala.

Lezi zaga zifundwa kwamanye amabhungu. Amabhungu ahlala namanye agcine efundile ukuthi kukhulunywa kanjani nezintombi. Ingani ake ashayelwe ngisho inyoka endleleni, agotshelwe idolo, enzelwe amahlaya endlela. Labo abayayo empini bayawesula amazembe uma behlabene.

URitter, (1955:26) uthi:

In the 'wiping of the axe' ceremony by the warrior who had slain an advesary ukuhlobonga only was permitted. Under no circumstances was it allowed between members of one clan.

ISAHLUKO 4

4.0 UBUNKONDLO EMAHUBENI NASEZAGENI

4.1 **Isingeniso**

Umbuzo omkhulu ngowokuthi, amahubo nezaga zinabo yini ubunkondlo? Uma bukhona, sibuhlole ukuthi bungakanani? Sithanda ukuhlola lobu bunkondlo sibe sijonge ukubukopolota emahubeni nasezageni ezisezahlukweni ezedlule. Kulesi sahluko kuzohlaluka ukuthi amahubo amaningi anamanembe ezibongo zamakhosi ezivele zinobunkondlo obungayiwa.

Amahubo angehlukaniseka ngokwezakhiwo zawo ngokuthi umcwaningi abone ukuthi aqambeka ngaziphi izikhathi njengalezi:

a) Isikhathi inkosi uShaka engakazalwa.

b) Isikhathi sokuphila kwenkosi uShaka.

c) Isikhathi lapho inkosi uShaka esekhotheme.

Amahubo azohlolwa ingaphandle nengaphakathi ukuze sithole ubunkondlo obususelwe kuwo. Kuzohlolisiswa lokhu okulandelayo:

a) Izindikimba ezidingidwa ngamahubo nezaga.

b) Izinhloso zabaqambi bamahubo.

c) Imizwa yabaqambi.

d) Iphimbo elisemahubeni nasezageni.

e) Izinzwa ezichukuluzekayo uma kuhutshwa noma kukhuzwa isaga.

f) Umoya wamahubo nezaga.

g) Amagama akhombisa ukujiya nokujula kwamahubo nezaga.

Sizozama ukunomfiya kulesi sahluko, siyoqoqa kuphela uma ucwaningo lusiphoqa ukuba sijubalale kakhulu.

Kuyavela ukuthi abaqambi bezaga namahubo banobunkondlo obuthinta igazi, isicubu nethambo lomlando wesizwe. UBaar, (1971:542) uthi:

> It is necessary to say the poetry of history if such a phase is to be meaningful, must keep intact the integrity of historical truth. When it does not, it damages the reputations of deserving men and perpetuates an erroneous account of historical event.

UVilakazi, (1938:14) uhlanganisa amahubo nobunkondlo uma ethi:

> Again one will see warriors dancing with greater excitement even then the reciting poet, the excitement is not derived from the rhythmic swinging and thumping of their feet, but from the words and melody of the song composed to the dancing step.

Njengoba abaqambi abangamaZulu bezalwe bekakwe wubunkondlo bezibongo, kanjalo amanembe ezibongo aweswelekі emahubeni nasezageni.

4.2 Amanembe ezibongo

Kunamahubo athinta amagama amakhosi.

4.2.1 Ubunkondlo emahubeni athinta inkosi uNdaba

UNdaba wabusa engakazalwa uShaka. Empeleni uShaka ungumzukulu kaNdaba. Amakhosi onke ahlala esihlalweni sikaNdaba kuthiwa angakaNdaba. Uma lawo makhosi ebize abantu, amabutho ahuba athi:

> Uyamemez' okaNdaba,
> Uyinkosi yohlanga!
> Hhe......hhe.............
> Uyinkosi yohlanga.
> Uyinkosi yamakhosi,
> Hhe...........hhe...........
> Uyinkosi yohlanga.

Izibongo zikaJama ozalwa nguNdaba zithi:

> UJama kaNdaba,
> UJama kaluthwana.

KuSenzangakhona kubekwa ngembaba ukuthi:

> UMjokwane kaNdaba,

UShaka kuthiwa kuye:

> UDlungwane kaNdaba.

Ukusetshenziswa kongumnini kuveza ukuthi laba ababalwe ngenhla banegazi likaNdaba. Kukhona futhi izibongo zikaShaka ezisebenzisa isingathekiso, zivele zigagule, zithi uShaka unguNdaba uqobo:

> UNdaba ngimbuka ngiyameba,
> Ngimeba ngemuka naye,
> Ngimbuke kuze kwehle nezinyembezi
> Sengathi ngibuk' isihlahla somdlebe.

Yisithunzi segazi likaNdaba esenza ukuba abantu behluleke ukubuka uShaka ezinhlamvini

zamehlo. Isihlahla somdlebe simele ubuhle kanye nobungozi benkosi. Kuvamisa ukutholakala inqwaba yamathambo ezilwane ngaphansi kwesihlahla somdlebe. Uma kusabusa abozalo lukaNdaba, kuba sengathi leli hubo elilandelayo lalibhula ukuthi umbuso kaNdaba uyoma njalo:

UNdab' uyinkosi,
Uyabusa,
Oho! O
Hha! Oye!
Adjidji! O! Adjidji.

Kuyacaca-ke ukuthi uma kuvela igama elithi: "uNdaba" noma "okaNdaba" ezibongweni zamakhosi, kusuke kuqukulwe njengoba kunjalo emahubeni kwafakwa ezibongweni. Kuyacaca-ke ukuthi noma uNdaba amathambo akhe esakhumuzeka aphela edlinzeni lakhe kodwa umoya wakhe usabusa. Kunemisindo engachazeki kuleli hubo elingenhla:

Oho! O
Hha! Oye!
Adjidji! O! Adjidji.

Kunokwenzeka ukuthi yizinto ezifana nazo lezi ezichukuluza uLestrade, (1935) uma egxeka izibongo zamakhosi emsebenzini wakhe othi:

"Bantu Praise Songs,"ecashunwe kuVilakazi, (1938:17):

It may be sufficient to indicate here that the language is in general difficult and obscure, that a very big number of words and phrases occure the true meaning of which is no longer known, that many archaic forms present themselves; that the construction of sentences tends to be laconic and staccato, and that the poems are all extremely rich in allusions whose significance has been lost in the course of time, or whose meaning has been preserved only indifferently.

Kwelinye ihubo eliku Vilakazi, (1938:14) kuthiwa:

Inyanda yemikhonto,

Ahlom' ahlasel' uNdaba,
Wayigingq' imbokodo
Bazokufa: namp' abahulazi,
Inqobo yethu yokutholwa,
Ngangingenje.
Wo, hehiya hhe!!

Inyanda yemikhonto ikhomba ukuthi abantu bakaNdaba babeziciba izitha zabo. Wukubekwa kwemikhonto ibe yinyanda okwadalela umsindo wobuxhakaxhaka bemikhonto uma izinsizwa seziyithatha ziyohlasela. Nanti ihubo elifakaza lokho:

Lobu buxhakaxhaka bemikhonto benzani?
Ubuxhakaxhaka bemikhonto!
Sebeyeza, sebeyeza.......
Ondlebe zikhany' ilanga.

Yiyo futhi le nyanda yemikhonto okubongwa ngayo inkosi uCetshwayo kuNyembezi, (1978:84):

Wafika wamnik' inyanda yemikhonto,
Wathi, mntaka Ndaba
Uz' ubahlabe nasemehlweni.

Kunokuhlobana kwemisindo kumbe ifanamsindo emgqeni wehubo othi:

Ahlom' ahlasel' uNdaba.

nalowo osezibongweni zikaShaka othi:

Uhlany' olusemehlweni amadoda.

Ezibongweni zikaDinuzulu kuNyembezi, (1978:106) kuyaphathwa ukuhloma nokuhlasela, lapho ifanamsindo lisetshenziswe khona kanje:

UNdab' uhlom' ehlathini
Ubenjengohlanya

Umugqa othi:

Wayigingq' imbokodo,

usibonisa ubugingqigingqi bezidumbu okufaniswa nokugaywa kwamabele etsheni. Ukubulala izitha zisizilwe, kuthiwa, wukuqotha imbokodo nesisekelo. Likhona ihubo lesikhathi sokugaywa kwamabele ukuze kuphekwe iyambazi elithi:

Ake siwahhesh' amabele kaNdaba!
Hheshe!
Ushonaph' okaNdaba.

Sigay' iyambazi!
Hheshe!
Silipheke livuthwe
Hheshe!
Ushonaph' okaNdaba.

Uma umuntu efa, kuye kuthiwe ngeke aphinde awadle amabele. Lapha amabele afaniswa nempilo ngoba yiwo okwenziwa ngawo iyambazi. Amabele okwenza iyambazi agaywa ngembokodo. Mbokodeni lena eginqwa lapha empini? Umuntu owenza intelezi yempi kuthiwa ugingqa imbokode, bese befa-ke abantu:

Bazokufa: Namp' abahulazi.

Akekho umuntu ongathelwa ngethala lemikhonto angafi. Akekho-ke umuntu othanda ukufa. Uma induna idala izitha, ibuzwa ngehubo kanje:

Wenduna!
Wenduna wenzani?
Umb' amagodi,
Uban' ozokufa?
Uban' ozokuf' ashone phansi?

Likhona ihubo elithi alifane nalo leli elingenhla elithi:

Sihlushwa zintuthwane
Zimb' imigod' emabaleni,
Uban' ozokufa?
Uban' ozokuf' ashone phansi?

Amaviyo azibona ziwuhlupho izintuthwane ehubeni elithi:

Sihlushwa yizo..........
Lez' izintuthwane,
Zimb' imigodi yonk' indawo,
Uban' ongavum' ukuhlushwa zintuthwane?

UDonda, (1997:63) uthi:

> Yintuthwane kuphela ekwazi ukuzijuba imbe umgodi omude ize ifike ezidunjini phansi. Ifike qathatha kwabalele kwelabaphansi, bephumule umphumulela wafuthi. Yize bebadala kepha abayeyi intuthwane. Bayayiyeka idle inyama yabo ezidunjini zabo. Ingani isuke ifuna ukuthola ingonyuluka eyinkotha nezimfihlo zamadlozi. Ifuna ukuzwa izwisise ukuze iphalale umkhosi owonawona ngaphandle kokunciphisa kumbe ukwenezela. Konke lokhu ikwenza ngothando ingajutshwe muntu ngoba ayinambusi futhi ayinankosi. Iqonde ukuba izwe libe nobulungiswa. Ayithandi ukuba abantu badliwe yizinswazi zemiswazi yezinyanga ezenyanya amahlazo emizi ngemizi.

Kulamahubo amabili abahubayo bacabanga ukuthi izintuthwane ziyabaqonela, kodwa uDonda kule ncazelo yakhe engenhla ubona izintuthwane ziwusizo.

Kuleli hubo lase Malawi, eliphatha inyanda yemikhonto, kunomugqa oveza amaNgoni ethi:

Inqobo yethu yokutholwa

(Exile has been our lot).

Ukudingisa umuntu kubi ngoba umuntu ulahlekelwa wulimi, isiko kanye nobuyena. Abadingisiweyo bagcina sebehlala njengababaleki abayizitholwa ezweni okungeyilo elabo. Abanye bagcina sebeyizithunjwa ezigiliswa yonke imikhubakhuba lena. Yikho umugqa wokugcina waleli hubo lamaNgoni aseMalawi uthi:

Ngangingenje.

Leli hubo linezinkomba zokuqanjwa wumuntu owayebone isizwe samaZulu siguquka ngenxa yokusuka kombuso kwesinye isandla uya kwesinye: Isikhathi esingaphambi

kukaShaka, isikhathi sikaShaka kanye nesikhathi esingemuva kukaShaka.

Abantu abangamaNgoni aseMalawi ababebaleke lapha ebuNguni ekhulwini-nyaka lika-17, bayazibona ukuthi: "Babengenjena," uma sebegidiswa emazweni abangawaziyo. Bakhumbula kahle ukuthi ebuNguni yayingekho imfeketho. Lokhu, uVilakazi, (1946:2) ukuhlanganisa nobunkondlo kanjena:

> The songs to be looked into first are those of the Zulu who fled farthest north and who, if they had any Zulu linguistic traces at all, would give us the clue to the oldest Zulu songs and to archaic expressions such as are kept and alluded to only in poetry. For poetry has that essence of communication requiring depth of imaginative experience. Archaic words would by their very nature be poetic. They are not poetic because of their antiquity but because of their association with antique thought. Such words are naturally abbreviated owing to their long association with the flavour of Romantic antiquity which tends to come back in the minds of those far from home.

URead, (s.a: 9) unikeza ihubo eliveza inkumbulo yamaNgoni aseMalawi emakubo uma ethi:

Oyayi yayo qobo yeye!
Yo magcigca egumeni kwanazala,
Yo Mnguni wakithi yowaliwayo,
Owanyathel' udaka lwabathakathi,
Ubomuka simuke siy' eSwazini,
Laph' abantu befa yokhuluphala,
Bayimis' uluthi lomkhonto
Usuk' ungcengc' uhlale phezulu
Yo gwaza ngomunwe waqhuqhumba,
Isandla sokudlela ngesokungcongca
Ivila elidl' amabele okulimelwa
Bathi kananyongo kanamhlehlo.

Kuleli hubo zibonakala kahle izimpawu zesikhathi sangaphambi kwenkosi uShaka. Ingani kunconywa uthando kanye nokwalana:

Yo magcigca egumeni lakwanazala,

Lapha kuvezwa ukuthi amaNguni aganelwa abazali bawo. Umalokazana usuke ezobheka umndeni awuganileyo. Izinkomo ezihlatshwayo kanye nokuphambana kwemihlubulo kukhomba ukuhlangana kwamadlozi akwamkhwenyana nawakwamalokazana. Kumele-ke ukuba umshadikazi:

Agqigqe egumeni kwaninazala.

Ugqigqa njalo uyagqigqizela ukuze kubonakale ukuthi izinkomo azilobolanga ivila. Ayaziwa ebuNguni le ndaba yokuthi umakoti ashiye uninazala nokhula, ayohlala ezindlini ezicwebezelayo emadolobheni. EbuNguni kuyaziwa ukuthi umalokazana othanda abazali bomyeni wakhe uyozala amabutho aqotho, angeke abe ngamambuka. Kuyaziwa ukuthi insizwa ethatha umkayo imyise kwanhliziyo ngise, izimemela ulaka lwabaphansi. EbuNguni abavumelani nombhalo okuGenesisi, 2: 24 othi:

> Ngalokho indoda iyakushiya uyise nonina inamathele
> kumkayo, bayakuba nyamanye.

Umugqa othi: "Yo Mnguni owaliwayo," uchazeka ngokuthi:

Lo Mnguni owaliwayo.

Ukwaliwa kuchaza ukubukelwa phansi, ufenyiswe, ulahliswe okwenyongo yenyathi.

U-Isaya, 55: 3 uthi:

> Yayideliwe, yashiywa ngabantu, umuntu wobuhlungu owazi ukugula,
> yeyiswa injengosithezelwa ubuso ngabantu, asiyishayanga-nto yalutho.

Usuke aliwe-ke lowo muntu oshiwo ngu-Isaya.

UNyembezi, (1978: 84) uveza izinyembezi kulowo owaliwayo uma ethi:

> Thambekeka wen' owaliwayo,
> Thambekeka wewus' iNtambanana
> Nangezinyembezi.

Leli hubo elilandelayo ligqamisa ubufakazi bokwaliwa kweNkosi:

Bayakwala Ndlov' enamandla!
Waliwa yizizwe..........
Bakwala Hlanga lwehlabathi......
Waliwa yizizwe.

Libuye lisike kulo leli hubo nehubo lakwaNzuza emigqeni ethi:

Bakwala Nzuza!
Ingan' uyahleka,
Uhleziphi?
Wena uyintandane kaMasal' empini.

UHlongwane, (1995:3) uveza ihubo lokubhuqa uDingane elithi:

Wayiwa nguNdlela,
Wayiwa-ye-hho,
Wayiwa nguNdlela,
Wayiwa-ye,
Imbuzi kaDambuza benoNdlela.

Ukuvumelana kwemiqondo kule migqa yala mahubo amathathu kugcizelela ukushoshozela kwenhliziyo kulowo osuke aliwe. Ishoshozela ngakhona ngoba usuke esephenduke inhlekisa ezweni. Ukulandelana eduze kukamalokazana onothando nokwaliwa ehubeni lamaNgoni aseMalawi, kuveza ukuthi ngeke aliwe umuntu ongakaze aqonywe. Yize singaqondene nemishado lapha kodwa ukwaliwa kwamaNgoni ngamaNyasa aseMalawi, kucasula ukwedlula izenzo ezilukhuni ezazixoshe amaNgoni ebuNguni. Ukwala kwamaNgoni izwe lasebuNguni bakufanisa nokukhunkulwa:

Owanyathel' udaka lwabathakathi.

Wumsokoco nesalakwanda esingafuni abalobokazi bagqigqe emagumeni oninazala. Wuhodoba womkhunkuli ofaka isichitho seqaqa neseshangaqube esenza izithandani zalane. Kuseyikho ukuba wunyawozengqomfi ukuba abantu bavukelane, babhokodane ngemikhonto, iningi life lishunqa. Ukuba abathakathi basebenzisa umbhulelo owenziwe

wafana nodaka ngabe aweqiswa muntu ngoba udaka luyabonakala. Umbhulelo odwetshelwa abantu awubonakali. Lolu daka lungathekisa udayakazana nodungunyane phakathi kwezwe. Sengathi lolo daka kwakuwumhobholo wokubanga ukuphatha phakathi kwamakhosi.

Olunye udaka lwabathakathi yimithetho yobandlululo, ukwehlukaniswa kwabantu ngezindawo zokuhlala kanye nokuthuthuka ngokwehlukana. Impi yase Maqongqo phakathi kukaMpande noDingane yayendulelwe wukuba uMpande ayohlangana namaBhunu. Ukuchazelwa kwamaBhunu wuMpande isizathu sokubaleka kwaZulu imbongi kuNyembezi, (1978:64) ithi:

> UMnguni wahlala phansi,
> Wavumisa izindaba ezilukhuni
> Ezazikhulunywa kubo kwaMalandela.

Kuyacaca-ke ukuthi balwa nje abaNtwana beNkosi wukuthi babenyathele udaka lwabathakathi.

Kunemigqa elandelanayo kuleli hubo lamaNgoni aseMalawi ethi:

> *Ubomuka simuke,*
> *Siy' eSwazini,*
> *Laph' abantu befa yukukhuluphala.*

Le migqa inokuhlobana nomlolozelo okuTheunissen, (1958:11) othi:

> Wela siwele,
> Siy' eNgilandi.
> Kwabagqok' izingubo,
> Ezimhloshana.

Sigcina sizibuza ukuthi lolu hlobo lobuciko ngabe lwavela nemilolozelo yini noma lwavela namahubo? Kuyasolisa ukuthi lobu buciko ngobamahubo ngoba emilolozelweni izingane

aziyazi nokuthi ingaphi iNgilandi. AmaNgoni ayazi ukuthi kungaphi eSwazini. Izingane zifisa ukuya eNgilandi ukuze zigqoke izingubo ezimhloshana kanti amaNgoni afuna ukuya eSwazini ukuze adle, akhuluphale.

Izingubo azithinti ithambo nenyama yomuntu kodwa indlala ithinta igazi elimveneneza ngemithambo edabula ezicutshini ezibhacekeke ophahleni lwamathambo omzimba. Kuyacaca ukuthi kuyalanjwa eMalawi kodwa amaNgoni ayazi ukuthi kuyasuthwa eSwazini. Ukukhuluphala kuwumphumela wokunethezeka kanye nokuba sezweni elingafelwa nkonyane. AmaNgoni aseTanzania aliguqula wona ihubo lamaNgoni aseMalawi athi:

> Bethi beba mama,
> Sihambe siy' ebuNguni,
> Laph' abantu bakhona
> Bengasayikufa ukufa
> Sebeyof' ukuguga, nokuluphala,
> Ubuhle busezindiyeni zabo.

AmaSwazi angamaNgoni aseMalawi afuna ukumuka aye eSwazini. Kuyabonakala ukuthi amaNgoni aseTanzania acikeke kakhulu ngoba nonina abangasakwazi ukuzihambela kufuneka babelethwe kumukwe nabo kuyiwe ebuNguni. Kuyacaca ukuthi kubuhlungu ukuba amathambo omuntu asale ezweni okungeyilo elakhe. UGenesisi, 50: 25 uthi:

> UJosefa wayesefungisa amadodana kaIsrayeli, ethi:
> uNkulunkulu uzakunihambela nokunihambela, nina
> nikhuphule amathambo ami lapha.

UNyembezi, (1978:28) ubuka ukuzula kukaShaka, ehamba ezulazula engenakhaya kwamtholisa izibongo uma ethi:

> Lokho kuphatheka kabi kwakhe, elokhu exoxoma, esuka
> ehlala, yikho okwamtholisa izibongo ezithi:

Umbebe kaMama,
Beba simuke.

UVilakazi, (1946) ucacisa ukuthi:

amaNgoni aseMalawi aveza ukuthi abulawa yindlala nje axoshwa yimpi laphaya eSwazini:

Bayimis' uluthi lomkhonto
Usuk' ungcengc' uhlale phezulu
Yo magwaza ngomunwe waqhuqhumba.

Ayikho phela impilo uma imikhonto ilokhu ibheke phezulu.

Izibongo zikaShaka, kuNyembezi, (1978:20) zithi:

Inteth' egolwe *nganti zamikhonto* kwaMalandela.

Kuyacaca-ke ukuthi lezi zinti zemikhonto ezibheke phezulu zenza ukuba ukudla komkhonto kuhlale kubheke phezulu. Ayikho-ke imikhonto engalolelwa ubala. Ukuyekwa kokuciba, ukusetshenziswa kwamaklwa namajozi uma kugwazwa mahlanze, kumaSwazi kwabasengathi umuntu usuke egwaze ngomunwe. Ukuqhuqhumbala okumele ukuvuvukala komunwe, kungase kusho ukwesabisa kokudla komkhonto uma sekukhabathise ngegazi. Izandla lezi okubulawa ngazo, zibuye ziphathe ukudla. Anengwa-ke amaSwazi, axolela ukuduka nezwe. Ayebuye acasulwe nawukuthi kuthi uma izitha sezehlulиwe, zabaleka, abanqobi basale bevuna amabele azo:

Amavila adl' amabel' okulimelwa.

AmaNgoni aseTanzania athi:

Laph' abantu bakhona
Bengasayikufa ukufa
Sebeyofa ukuguga, nokuluphala,

Kuyacaca ukuthi abantu ngeke besabulawa yizifo zasemazweni abangawaziyo kodwa

sebeyoguga kuthi amadoda aluphale. Ukuluphala kwamaNgoni aseMalawi nokuluphala kwamaNgoni aseTanzania uma sekubuyelwe emakhaya kunencazelo ethe phecelezi. Lowo okhuluphalayo uyanona kodwa oluphalayo uyazaca ngoba usuke eselungele ukuya kwelamathongo. Ukuthi abaseyikufa, kufuze ihubo *elithi*:

Wathinta thina!
Wathint' abangesekufa,
Safa saphenduka
Saphenduk' inj' ebomvu.

Kunokuxhumana okuyinxemu kuleli hubo. Emgqeni wesithathu kugcinwe ngegama elithi saphenduka, kwabuye kwaqalwa ngalo emgqeni wesine. Lokhu kuchaza ukuxhumana kwempilo yalapha emhlabathini weshongololo neyasezweni lababphansi. Uma izinsizwa zifa, kuyothi imimoya yazo iphenduke ingene emabuthweni amasha abe nolaka futhi akhaliphe. Ihubo lamaNgoni aseTanzania liphetha ngomugqa othi:

Ubuhle busezindiyeni zabo.

Lokhu kugcizelela ukuthi noma la maNgoni efa esegugile nabesilisa sebeluphele kodwa ubuso babo buyobe benelisiwe bubuhle. Ayogoduka unembeza umhlophe. Ubuhle *busemashiyeni abo*.

UMsimang, (1982:191) uveza uMkabayi egugela futhi efela eBaqulusini. Wembula ubuhlungu benhliziyo yomuntu ofela ekudingisweni. Kuyacaca ukuthi namaNgoni afa ebalisa njengoMkabayi.

Ihubo lamaNgoni aseMalawi liphetha ngokuthi:

Bathi kananyongo kanamhlwehlwe.

Le nyongo okukhulunywa ngayo yinkani nendelelo. Lokhu kufakazelwa yimbongi kaDingane uma iveza ukuthi amaBhunu enze indelelo. Ayehambe emzini wenkosi ebusuku. Angena endlini eyayinomfazi onendeni, owethuka qede waphuluza. Lokho kwafakazela ukuthi amaBhunu angohodoba bomashiyakukhalwa babakhunkuli. Kwabonakala muva,

sebenelwe yijozi ukuthi babengashingi futhi bengasokoci kodwa inkinga kwakuwukuphambana kwamasiko. Imbongi, kuNyembezi, (1978:48) ithi:

Owadl' uPiti kumaBhunu,
Wamudla wamtshobotshela.
Odl' uMzibhelibheli kumaBhunu,
Wadl' uHwahwini kumaBhunu,
Wadl' uJanomude kumaBhunu,
Wadl' uJanejembuluki kumaBhunu,
Wadl' uMazinyansakansaka kumaBhunu,
Wadl' uSisini kumaBhunu,
Wamfamfatha wakhafula,
Wathi bayababa, kabananyongo

Umuntu oyisedeleli nesishingi kuthiwa unenyongo. AmaQadasi abonakala ukuthi awananyongo, yize iNkosi isiwadle yawafela.

Ngenkathi sifakaza ukuthi abantu basebuNguni abaseyikufa wukufa kodwa sebeyofa wukuguga nokuluphala, siveze ihubo elikhomba ukuthi amaNguni ayazi ukuthi osefile uphenduka esinye isimo. Lelo hubo lithi, baphenduka inja ebomvu. AMambazo Amnyama athi:

Awu wemadoda!
Lenj' iyaluma!
Awu wemadoda!
Awu! Awu! Awu! Awu!
Awu! Wemadoda!
Lenj' iyaluma.

Wemfana!
Inj' ebomvu!
Ilal' emaweni,
Iyimbabala iyaluma.
Ibambeni bafana boMnambithi!
Lenj' iyaluma.

Kuyacaca ukuthi izitha zikaMshengu ngabantu asebehamba nemimoya yabangasekho,

asebephenduke inja ebomvu.

UTshabalala, (1973) uphoqa izinsizwa aziholayo ukuba ziyibambe le nja. Kuyacaca ukuthi naye wethembe izinsizwa zangakubo esezalala ukuthi zizomelekelela.

Uma iNkosi yeshwama, amabutho avuka ekuseni, aye elawini ekade kwelashelwa kulo inkosi, ahube athi:

> Zwan' isidumo sempi,
> Inkos' inqab' ukuphum' ekhaya
> Ndaba yempi.
> Mababhoboz' igazi
> Hlab' abezizwe,
> Wo yaye!

Amabutho ayazi phela ukuthi inkosi yawo isigqunywe, yagqunywa ikhala selikhanya indondo. Baqonda kahle ukuthi inkosi isiphalaze, yaphalaza zaze zacishe zaphuma ngomlomo izibindi. Kusemiqondweni yamabutho ukuthi iNkosi isichathwe amathumbu asemhlophe. Abakhohliwe wukuthi okaNdaba ufuthelwa yizinhlanga lapho abegcatshwa khona, igazi elopha ezinhlangeni lesulelwe ensileni yenkosi. Amabutho ayayibiza iNkosi ukuba ize kuwo nenyanga ikhawule lezi zinto ezenza eNkosini. Yize kukuhle ukugonywa kweNkosi kodwa amabutho awathandi ukuba izwe ukushoshozela. Ayimemeza athi:

> Woza-ke!
> Woza lapha!

Inkosi izwa ngehubo ukuthi sezifikile izingane zayo. Iyathokoza uma izwa zihuba zithi:

> Ndaba!
> Zwana isidumo sempi.

Amabutho asuke efuna inkosi iwajube, qede kusuke isidumo sempi. Uma inkosi isavunula,

amabutho ebona ingasheshi ukuqhamuka noma eyibiza, ekubeni eseyikhumbule, avele athi:

Inkosi iyenqaba ukuphuma endlini.

Lo mugqa usikhumbuza elinye ihubo lempi elithi:

Phuman' endlini!
Phuman' endlini,
Wo! Nampa besishaya.
Phuman' endlini!
Wo! Nampa besishaya.

Akumele ukuba umuntu ahlale endlini uma kuhutshwa leli hubo. Ngisho umfazi angaphuma ngetete kungabi ndaba zalutho.

Umugqa othi:

Ndaba yempi!

ugcizelela ukuthi akumele inkosi yenqabe ukuphuma endlini ngoba isizwe siyayicela. Isizwe sesiyikhumbule inkosi futhi sifuna ukuba kuzoxoxwa impi noma kuzoxoxwa indaba yempi. Phela uNdaba ungumnikazi wempi. Empeleni yiNkosi engabe ibiza abantu njengoba imbongi yenkosi uMpande, kuNyembezi, (1978:64) ithi:

Gijimani ngazo zonke izindlela,
Niyobikel' uMaphitha noTokotoko,
Nith' impi kayibizwa yithi,
Ibizwa nguMadela,
Ngowakithi kwaMalandela.

Ihubo libonisa ukuthi abantu bejwayele impi ebomvu uma belibeka ngembaba elokuthi:

Mababhoboz' igazi
Hlab' abezizwe.

Lokho kusho ukuthi izitha azigwazwe kugobhoze igazi. Imizimba ibe manxebanxeba ukuze labo abagwaziwe bafe umshubo omnyama. Ukuthi abezizwe bayahlatshwa kuchaza ukuthi

abaqeqeshiwe ekusetshenzisweni kwemikhonto. Bafana nezilwane ezifuyiwe ezivele zihlatshwe, zife zingazendlalelanga. Asebelele ezigangeni njalo sebewukudla kwamanqe. Lokhu ukuhlaba umuntu ngomkhonto, imbongi yenkosi uDingiswayo iyakusebenzisa kuNyembezi, (1978:5):

USombangeya kaNdaba,
Bamhlaba ngenjongolo uSobangwa,
Bambangel' amanxeb' ukuluphala.

Imbongi yenkosi uShaka, kuNyembezi, (1978:22) iveza ukuthi amakhosi akwaZulu akanakuhlatshwa uma ithi:

Nani boGambushe ,
Nani boFaku,
Ningamhlabi
Ukuba nimhlabile
Kobe nihlabe uPhunga
Nahlaba uMageba.

4.2.2 Amahubo anamanembe obumbongi athinta ukuhlasela

UVilakazi, (1946:22) noNyembezi, (1978:32) baveze ihubo lapho uShaka ayekhuzwa khona ukuba ayeke ukuhlasela aqede izizwe uma esehlule amakhosi azo:

Waqedaqed' izizw' uyakuhlaselaphi na?
He, uyakuhlaselaphi na?
Wehlula amakhos' uyakuhlaselaphi na?
Waqedaqed' izizw' uyakuhlaselaphi na?
He! He! He! Uyakuhlaselaphi na?

Emishweni emihlanu uShaka ubuzwe umbuzo ofanayo kwaze kwaba yizikhathi eziyisihlanu othi:

Uyakuhlaselaphi na?

Kukhona futhi ukuphindwa kweziqu egameni eliphindwe kabili kuleli hubo,

<u>Waqedaqeda</u>...........

UDoke, (1992: 148) uveza umqondo wokuthi ukuphindaphinda isiqu sesenzo ngokupheleleyo okungase kuveze ukwenza into kalula kumbe ukuncishwa komfutho ekwenzeni isenzo esithile. Ukuqedaqeda nje lokhu kungaveza umqondo wokunqotshwa kalula kwezizwe zasebuNguni, qede zafakwa ngenkani ngaphansi kombuso wakwaZulu.

Umugqa othi:

Wehlula amakhosi, uyakuhlaselaphi na?

Uthandana nowokuqala, ukuveza umqondo wokuthi uma izizwe zingasekho, amakhosi abangisa uShaka engasekho, usayobuye ahlaselephi na? Kuyazisho-ke ukuthi kwakufuneka zonke lezi zizwe namakhosi azo zinqotshwe bese ziba yisizwe esisodwa samaZulu, inkosi yaso ibe yinye, uShaka kaSenzangakhona. Vele ubuShaka yinkolo yokuthi umhlaba wonke kumele ubuswe wumuntu oyedwa, ozoba nabantu abamele yena yonke indawo. Uma-ke kungase kube njalo, lowo muntu ophetheyo angahlaselaphi na?

Wukuhlasela nje lokhu okukuNyembezi, (1978:22) uma ethi:

Inyath' ejame ngomkhonto phezu koMzimvubu,
amaMpond' ayesaba ukumehlela.

Kuseyikho ukuhlasela ukugasela abantu kuNyembezi, (1978:38):

UGasane lukaNdaba,
Lugasel' uPhungashe kwaButhelezi,
Lwagasel' uSondaba womThand' ehlez' ebandla.
Lwagasel' uMacingwan' eNgonyameni,
Lwagasel' uNxaba kaMbekane,
Lwagasel' uGambushe emaMpondweni,

Lwagasel' uFaku emaMpondweni.

UNyembezi, (1978:43) uthi:

Kusobala ukuthi uShaka wake wafinyelela emaChubeni ayehlala eNkandla noma kungaqondakali ukuthi ayemone ngaliphi:

Owabhoboz' isikhal' emaChubeni,
Weza noMvakela ezalwa nguDlaba,
Weza noMaqobho ezalwa nguDlaba,
Weza noKhwababa ezalwa nguDlaba.

Kunehubo elihutshwa esifundeni senkosi uMathaba, esigodini saseNqutshini elithi:

Iyahlasela!
Yaze yasingenel' emakhaya.........
Ake nisinik' izinhlamvu zabelungu.

Kuyacaca ukuthi abantu abahlaselwayo bafuna izinhlamvu ukuze bazivikele uma sebehlaselwe. Kuleli hubo kukhona ukweqiwa kwegama elithi impi kanjena:

(Impi) Iyahlasela!
(Impi) Yaze yasingenel' emakhaya.

Kubalulekile ukuba izitha zelulekeke ukuthi ayilandelwa inyoka uma isisesikhotheni kumbe isiphikelele emgodini wayo.

Likhona ihubo lenkosi uShaka eliveza ukuthi abantu bahlasela nje basuke behlose ukuvova izitha inkani:

Asihambe sihlasele,
Inkani iphelile,
Wayizwa ngobani
Ukuthi inkani iphelile?

Sengathi iviyo lifuna ukuzwa ukuthi:

Bahlaselelwani abantu ngoba inkani iphelile?

Imibuzo iyabuzana uma umshokoshi wempi ethi:

> Wayizwa ngobani ukuthi inkani iphelile?

Kuyacaca ukuthi igama elithi iphelile linemvumelwano sigcino eqondile. U-ile umele izakhi ezimbili:

> u -il- okhomba ukupheleliswa,
> no -e okhomba ukuvuma enkathini edlule.

Kukhona ukuphikisana lapha egameni elithi iphelile. Umugqa othi:

Wayizwa ngobani ukuthi inkani iphelile. Kubonakala kahle ukuthi inkani ikhona ngoba umshokoshi wempi akanalo iqiniso, futhi akakaze atshelwe muntu ukuthi inkani iphelile, ngakho-ke ukuhlasela kuyaqhubeka.

Inkosi uDinuzulu ubongwa ngakho ukuhlasela uma imbongi kuNyembezi, (1978:108) ithi:

> Ohlasele ngemikhonto
> Njengomuzi waseMkhontweni,
> Ohlasele ngamahhashi
> Njengomuzi waseMahhashini.

4.2.3 Amanembe obumbongi emahubeni athinta amagama amakhosi

Amakhosi awagagulwa ngamagama kodwa bavele bafake ingxenye yezibongo zenkosi ehubeni. Ehubeni likaDingane elikuHlongwane, (1995:2) kuthiwa:

> Siyakushona kuleziya ntaba,
> Washona ngentaba lashona,
> Yebuya Vez' omnyama,
> Umalamulela.

Kunamagama amabili akhona ezibongweni zenkosi uDingane athi: "Vezi" kanye nelithi "Umalamulela". Kuyacaca-ke ukuthi leli hubo lalimkitaza futhi limphatha elunda uDingane.

Igama elithi: "Vezi" yibizomuntu elakhiwe esiqwini sesenzo esithi - veza. Leli gama lichaza ukuthi uDingane waveza abantu ngokubulala uShaka ngoba phela uShaka kuthathwa ngokuthi wayebulala abantu kakhulu. Imbongi kuNyembezi, (1978:45) ithi:

UVezi uNonyanda,
UMgabadeli,
Owagabadela inkundla yakwa Bulawayo.

Wuye futhi uDingane owabuye wakhombisa ukwehluleka ukuphatha uma sekuncipha inyama kwaZulu. Imbongi ithi: "Yebo ubavezile abantu kodwa baphe inyama phela," kuNyembezi, (1978:48) kuthiwa:

UVezi bath' umoya mnandi ngokunuk' inyama.

Imbongi ibuye imtshele embonjeni ukuthi wenze elikhulu iphutha ngokubulala iningi labafowabo ngoba ngeke esangungwa muntu kuNyembezi, (1978:48):

UVez' uyadlala, umhlandla uvele,
Ngokweswela qoqo elimsithayo.

Ukubulala nokuba nenhliziyo embi kukaDingane kwenza abantu bamfanise neloyi umuthi ohlanyisayo. Imbongi kuNyembezi, (1978:49) ithi:

UVezi ngimfunyene bemzila,
Ngafike ngamudla,
Kanti ngizifak' iloyi esiswini.

Ekugcineni uVezi utshelwa kwezikabhoqo ukuthi kwafa uShaka owayengumuntu kwasala umkhubampofu onguDingane. Imbongi iveza kahle ukuthi bayakhala ngokukhumbula uShaka. UNyembezi, (1978:49) uthi:

Vezi kof' abantu, kusal' izibongo,
Izona zosale zibadabula,
Izona zosale zibalilel' emanxiweni.

Kukhona elinye igama elithi: "umalamulela" kulo leli hubo. Leli gama liyatholakala

ezibongweni zikaDingane ezibhalwe kuNyembezi, (1978:50):

> USobathintele,
> UMalamulela,
> Owalamulel' abafazi namadoda,
> Walamulel' izintombi namasoka.

Ngalezi zibongo uNyembezi, (1978:53) uphawula kanjena:

> Abantu baqala ukuphefumula kalula lapho sekufe uShaka, bethemba nokuthi nokubulawa kwabantu akuzukufana nakuShaka ubizwa ngokuthi nguVezi ngakho ngoba eveze abantu ngokubulala uShaka. Kanti futhi umthetho kaShaka wawulukhuni ngokuthi wayengavumi ukuba amabutho asheshe aganwe, aze abe madala kakhulu. Kanti futhi noma nezintombi sezijutshwa, zazendiswa kubantu ezingabafuni. Kwabonakala-ke ukuthi silamulekile lesi simo ngokufa kukaShaka.

Ku-2.2.1 kukhona amahubo amabili athinta inkosi uDinuzulu. Ehubeni elithi:

"Wayihlaba wema nayo," kunomugqa othi:

> Yenza kahle Mgwagwa wezulu.

Imbongi, kuNyembezi, (1978:106) ithi:

> UMgwagwa wezulu.

Ngaphandle kokuthi igama elithi: **Umgwagwa**, limele ibala elikhanyayo likaDinuzulu, ukuphindwaphindwa kwesiqu sesenzukuthi esithi -gwagwa, kukhomba ukuthi uDinuzulu wayephatha isibhamu. UNyembezi, (1978:111) uthi:

> Abafana bakaSonkentshana bangavuma,
> Bathi yedlula lapha insizwa yenkosi,
> Iphethe ibhosho, iphethe ihawu,
> Unxeba laphum' intuthu yesibhamu.

Kuyacaca-ke ukuthi inkosi uDinuzulu wayephatha isibhamu esishaya kabili (semi-automatic rifle), ngenxa ka-gwagwa otholakala egameni elithi uMgwagwa.

Ehubeni likaDinuzulu elithi: "Yangen' eyobhevula," kunemigqa ethi:

Yangena Mamonga woSuthu,

kanye nothi:

UMamong' usehlomile.

Imbongi, kuNyembezi, (1978:105) ibonga iNkosi ithi:

UMamonga woSuthu
UMamonga akabulal' uyasizila.

UHlongwane, (1995:3) uveza ihubo likaMpande elithi:

Inyoni yaphezulu,
Umlindazwe, zinyane lengwe,
OmSwazi abasakwaz' ukuthula
Yek' izimpiso zakho Nkosi.

Kuleli hubo okuthinta inkosi wumugqa othi:

Inyoni yaphezulu.

Inye inyoni ebalwe ezibongweni zikaMpande, kuNyembezi, (1978:63):

Inkonjan' eyedukel' ezulwini.

UMpande akafaniswa nokhozi ngoba wayengakukhonzile ukubulala. Ufaniswa nenyoni enobuchopho obuphezulu. Eyakha ngodaka. Endiza iye lapho kushisa khona. Yebo, uMpande wayendiza ngobuchopho.

4.3 Ubunkondlo emahubeni nasezageni ezithinta izinkomo

Akhona amahubo kanye nezaga okunokuhlobana nezibongo zamakhosi. Lapha siqondene nalawo afanisa kumbe angathekise inkosi nenkomo.

4.3.1 Amanembe ezibongo ezageni nasemahubeni athinta inkunzi

Kunesaga esithi:

> *Umnt'* ekhuluma,
> *Umnt'* ekhuluma zinsizwa!
> Uyakhuluma?
> Ukhuluma nobani?
> Yafik' inkunzi yahlaba.

Uma amabutho evamise ukunqoba aziwa ngokuthi ayizinkunzi. Udumo lwamabutho lwedluliselwa enkosini, ngakho-ke iNkosi yiyo eyinkunzi. Zikhona izibongo zamakhosi ezifakaza ukuthi iNkosi iyinkunzi. UNyembezi, (1978:108) *uthi*:

> *Inkunzi* yakithi *eMkhontweni.*

4.3.2 Amanembe ezibongo emahubeni athinta amankonyane

Kunehubo elingathekisa iNkosi nenkonyane kaNdaba elithi:

> Bayethe nkosi!
> Ndabezitha.
> Zinyane lamakhos' akwaZulu
> Nkonyane kaNdaba.
> Wuban' ongathint' *ibhubesi?*

Inkosi uShaka ubizwa ngenkonyane uma imbongi kuNyembezi, (1978:23) ithi:

> Inkonyan' ekhwele phezu kwendlu kwaNtombazi
> Bath' iyahlola,
> Kanti yibona bezaz' ukuhlola.

Lesi senzo sikaShaka sokuthi athi esanda kuthatha ubukhosi agasele uZwide, kwathathwa njengamagangangozi. UNyembezi, (1978:35) uthi:

Ngenxa yamandla kaZwide, akekho owayecabanga ukuthi
uZwide angehlulwa uShaka. Isenzo sikaShaka sokubhekana naye
basibona abanye njengamagangangozi.

UNyembezi, (1978:50) uveza lezi zibongo:

Ithol' elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole,
Izingazi zaphuma ngamaphumulo,
Ngoba likhahlel' elakwaBulawayo,
Lakhahlel' uMagaye kaDibandlela
Lakhahlel' uMadlanga waseKuvukeni.

Kuyabonakala ukuthi phakathi kwabantu ababulawa wuDingane, uShaka ube ngowokuqala.

Okhahlelwe yinkonyane kaNdaba *izingazi zibuya ngamakhala, afe umshubo omnyama.*

La maphumulo wulimi lobumbongi olusho ikhala kumbe impumulo. Imbongi kaDinuzulu, kuNyembezi, (1978:112) ibhuqa umfazi waphesheya. Imtshela ukuthi uyobona amanyala enyoka izisongile uma eyoxubanisa abantwana basendlunkulu yakhona noDinuzulu:

Uyajabula mfazi waphesheya kolwandle,
Wen' obon' ithole lakokaMsweli,
Liyowaphul' amany' amathole.

Imbongi kulo leli khasi, ithumela imithandazo nezifiso zayo ukuba iNkosi uDinuzulu ibe namandla okugqabula izibopho kanye nezisinga ekhulekwe ngazo. Ifisa ukuba ibuye iNkosi izokwelusa abantu bakayise:

Gqabula thole,

Amany' amathole awonina asakhulekiwe.

ISilo samabandla onke, inkosi uZwelithini ubongwa yiNyosi uDlamini, (1991) ithi:

Inkonyan' ekhwele phezu kwendl' eGazini,
Bath' oyise noyisemkhulu

Hhawu! Ngasitha usuyahlola,
Kanti yibona abahlolayo.

4.3.3 Amanembe ezibongo emahubeni athinta izinkomo

UDonda, (1997:1) uveza ihubo elithinta izinkomo zelobolo elithi:

Sawubona nsizwa!
Sawubona.
Kodw' uphumaphi na?
Ngiphuma kwaNtombazane.
Wawuyokwenzani?
Ngangiyobhek' iyinkomo zam' ezasalayo
Sawubona.

Uma sekulotsholiwe kusuke sekufanele kugcagcwe. Inyosi yeSilo samaZulu, uDlamini, (1991) isibonga ithi:

Ulotsholelwe ngehhem' eMdletsheni.

Imbongi kaShaka, kuNyembezi, (1978:27) ifanisa umgcagco nempi uma ithi:

Ogcagc' emagcekeni koPhuthile,
Wadl' uMsikazi koNdimoshe,
Wadl' umfaz' umkaSukuzwayo,
Wadl' uSukuzwayo nendodana.

Ayikho-ke into eyayibangwa ngezikhathi zikaShaka ngaphandle kwezinkomo.

Ihubo lesibongo sakwaDonda, kwaNgonyama nakwaMasinga lisho kahle ukuthi izinkomo abanazo ngezedlozi:

Yebo Donda nithini na?
Naziya!!
Izinkomo zedlozi.
Lashon' ilanga,
Hhishishi!

Yebo Ngonyama *nithini na?*
Naziya!
Izinkomo zedlozi.
Lashon' ilanga,
Hhishishi!

Yikho uDonda, (1997:1) ethi:

> Konke umuntu akuqokelele ngensebenzo yakhe akusho ukuthi ngokwakhe, kepha ukubiza ngoyise ngoba amandla onke akuye wawahleshulelwa nguyise ngoba lonke igazi elimveneneza ngemithambo yakhe ngelikayise. Uyise wakukhokhela ngezinkomo ukuba ahlephule la mandla akhe.

Ezakwa Donda-ke izinkomo ngezedlozi. Kuyabonakala ukuthi ikhetho lisuke lingaphiki ukuthi izinkomo okulotsholwe ngazo ngezedlozi:

Izinkomo zakithi bo!
Izinkomo zakithi!
Ngezesithukuthuku,
Besibuka ngamehlo
Izinkomo zakithi

Lezo zithukuthuku ziyigazi labangasekho. Abangasekho babuye baziwe ngokuthi ngabakithi, yikho nezinkomo zabo kungezakithi.

Inkosi ifana nesipho, esiphiwe abantu ngabaphansi. Yinkosi futhi okungakhulekwa ngayo emadlozini. Imbongi, kuNyembezi, (1978:83) ithi:

Inzima lemnyama,
Engabubende bengonyama;
Ibiqhutshwa wuMseleni benoNongalaza,
Beth' ifanel' iyosikw' izihlangu
Emkhweyantaba,
Bathi, iyekeni,
Ubumnyama bayo buyesabeka,
Ifanel' ukuyocel' imvula
KuNkosinkulu.

Lapha uCetshwayo ufaniswa nenkabi emnyama kumbe inkunzi emnyama ngenxa yegama

elithi "inzima". Lapha izinduna zikaMpande uMseleni kanye noNongalaza babecheme noMbuyazi. Befuna uCetshwayo ayohlatshwa emzini kaMbuyazi eMkhweyantaba afane nesihlangu umuntu osishayayo uma egiya. Befuna ukuba uSuthu lube yisihlangu sikaMbuyazi uma uCetshwayo esegudluziwe. Kugcina kuvelile ukuthi uCetshwayo wuyena Nkosi. UZulu owaziwa ngoNkosinkulu anganikeza izibusiso kumbe imvula uma isizwe sidondolozela ngoCetshwayo. UMvelinqangi noNomkhubulwana babona uCetshwayo efanele ukuba yisihlangu sezwe lakwaZulu, hhayi umuzi waseMkhweyantaba kuphela.

Kunesaga esithi: "Ayihlabi ngakumisa." Lesi saga sifakazela ukuthi ngisho inkomo insizwa kodwa ingayehlula emise kahle. Lesi saga sifakazela leyo nkulumo uma sithi:

> UNompunyumpunywana!
> UNompunyumpunywana,
> Inkom' engenampondo
> Unompunyumpunywana
> Inkunz' ayinampondo.

Lokhu ukungabi nazimpondo kwenkomo, kufanelana nezibongo zikaShaka, ezikuNyembezi, (1978:21):

> Ilanga eliphume linsizwa,
> Lathi liphezulu lansasa
> Ilanga eliphandle elinye ngemisebe
> Ngoba liphandl' elase Mthandeni.

Ukuba yilanga kukaShaka kusho ukuthi ukhanyisela futhi afudumeze isizwe sakhe. Phela inkomo ensizwa isuke ingenampondo. Ukukhula kukaShaka kungathekiswa nelanga eliphezulu. Uma seliphezulu liba nemisebe, wafana nenkanyezi ekhanya kakhulu. Le misebe ingathekiswa nokuphuma kwezimpondo enkomeni ensizwa. Ilanga elinguShaka laba nemisebe. Leyo misebe ngamaklwa ayephathwa ngamabutho akhe. Phela iklwa livula inkebenkebe yenxeba, kube sengathi umuntu ozama ukuligeza ufake isiphandla uma ingalo yakhe isikhabathise ngegazi.

Inkosi ibuye ibe wumuntu ohluphekayo. Phela inkomo ingesinye sezilwane ezihluphekayo. Ukuhlupheka kukaShaka empini yakwaGqokli kuvela ezibongweni zakhe ezitholakala kuNyembezi, (1978:20):

> Inkom'ekhal' eMthonjaneni,
> Izizwe zonke ziyizwile ukulila,
> Izwiwe wuDunjwa wasoYengweni,
> Yezwiwa wuMangcengeza wakwaKhali,
> Yaye yezwiwa ngamaNtungwa akwaSokhumalo.

Uma uNyembezi, (1978:36) ehlaziya indaba kaDunjwa uthi:

> Sengathi yayimibili le mizi ebizwa ngoYengo. Omunye kwakungokaJobe wakwaMthethwa. Omunye sengathi wawuseThaleni, kungumuzi kaMpungose. Kukhona-ke abathi uDunjwa lo okukhulunywa ngaye wayengowaso-Yengweni lukaJobe, abanye bathi qha, kushiwo uDunjwa Mpungose. Okuhlalukayo lapha ezibongweni wukuthi bukhona ubunzima obavelela uDunjwa ngesandla sikaShaka ngoba kuthiwa:
> uDunjwa yedwa limkhandanisile.

UMangcengeza yindodana kaKhali wakwaShandu. UKhali wake wahlaselwa wuDingiswayo. UShaka uhlasela uMangcengeza nje ucasulwa wukuthi uyise wake wahlaselana noDingiswayo. AmaNtungwa akwaSokhumalo amele uMzilikazi kaMashobane owaqoma ukuzokhonza kuShaka, wehlukana noZwide. Kuyacaca-ke ukuthi iNtungwa lalilandela inkomo esengwayo kumbe ibhodwe eliconsayo.

UDingane yena imbongi kuNyembezi, (1978: 47) ithi:

> Inkom' ekhal' osizini kwaNhlapho,
> Umlomo yawubhekisa kwaZulu,
> Izizwe zonke ziyizwile ukulila,
> Yezwakala kuNhlapho, kwaMlambo,
> Iye yezwiwa ngamaNtungwa akwaSokhumalo,
> AmaNtungwa odw' esab' ukumehlela.

UNyembezi, (1978:55) akalithandisisi leli gama elithi 'osizini' kodwa uncoma elithi

eSwazini, bese-ke kuthiwa:

Inkom' ekhal' eSwazini kwaNhlapho,
Umlomo yawubhekisa kwaZulu.

Kuyenzeka ukuba izinkomo zabantu zithathwe ngendlakadla kubantu. Kunamahubo ahutshwayo kanye nezaga ezikhuzwayo ezikhomba ukuthathwa kwalezi zinkomo. Leli hubo elilandelayo lithi izinkomo zabantu ziyalandwa:

Siyakuzilanda le.........
Emazweni wo!

Isaga esilandelayo sithi izinkomo ezithathwe ngenkani zisuke zidliwa:

Iyodl' izinkomo,
Induna yezinkomo.
Iyodl' izinkomo,
Induna yezinkomo.

UNyembezi, (1978:22) uthi:

Intab' emahwanqa kaMjokwane,
Ebingadli mihlambi yankomo,
Ebidla imihlambi yezinyamazane.

Kuyacaca ukuthi uShaka wayedla izinkomo eziningi ezitheni zakhe. Lezi zibongo zibonisa ukuthi kwakungelula ukuba umuntu abuye azithole izinkomo zakhe. Imbongi ikufanisa nokuqopha intaba ephakemeyo nesabisayo ukuyolanda izinkomo ezidliwe wuShaka:

Intaba emahwanqa kaMjokwane.

Ubuningi bezinkomo zakomkhulu ezazidliwe ngempi base bufana nobuningi bezinyamazane.

Ukudliwa kwezinkomo zoSihayo noMafongosi ababesizana noZwide, kwadala ukuba imbongi, kuNyembezi, (1978:24) ibonge uShaka ithi:

Okhangel' ezansi noMadungela,
Izinkomo zawoSihayo zabuya,
Kwaye kwalandela nezikaMafongosi,
Ebezisengwa yindiki lakwaMavela.
Kwakungasakhali *nkomo* kwaNtombazane,
Inkomo yayisikhala kithi kwaBulawayo.

UNtombazane okukhulunywa ngaye kulezi zibongo wuNtombazi unina kaZwide.

UDonda, (1997:11) uthi:

> Njengoba izinkomo sezidliwa-ke nje akekho ongathanda ukuba alahlekelwe yilo lonke lolu sizo lwenkomo. Izinsizwa ziyahloma zigasele, zilandele izinkomo zazo. Ingani oJeqe *onjengempisi* baphose bafa ebaThenjini ngayo leyo ndaba.

Imbongi kaDingiswayo kanye nekaShaka zikhipha isexwayiso sokuthi izitha ngeke zikhwixe imikhono uma sekuthathwe izinkomo zazo. Ziyohloma zizilandele. Kunokugamanxana phakathi kwezibongo zala makhosi. Ezibongweni zikaDingiswayo kuNyembezi, (1978:6) kuthiwa:

Izinkomo zabantu zinenkelenkele
Zikhungele ingob' emashobeni.

KwezikaShaka kuNyembezi, (1978:25) kuthiwa:

Izinkomo zabantu inkelenkele
Zikhungel' izingob' emashobeni.

Inkelenkele yindaba enkulu, ingobe wumkhonto ogobile. Kulezi zibongo zikaDingiswayo kuthiwa izinkomo zinenkelenkele. Ukuthi zi-+-na-+inkelenkele > zinenkelenkele, kunezakhi zesibanjalo (copulative construction) ezikhomba ukuhlobana phakathi kwenkelenkele nokuphangwa kwezinkomo zabantu. Ezibongweni zikaShaka kusetshenziswe isingathekiso:

Izinkomo zabantu <u>inkelenkele</u>

KuShaka ukudliwa kwezinkomo zabantu yindaba egudwini. Kuyabonakala-ke ukuthi baningi abantu abafakana imilomo ngoShaka. Akabhekene nengobe eyodwa njengo-Dingiswayo kodwa ubhekene nezingobe. Lokhu kusitshela ukuthi uShaka wayenezitha eziningi ezazilandela izinkomo zazo ngemikhonto. Kunokwenzeka ukuthi njengoba imikhonto yezitha yayithambile nje, yayigobela ezinhlangwini zempi kaShaka.

Ezinye izinkomo zazithathwa yinkosi kubantu ukuze kupheleliswe inhlambuluko. UMaphitha kwafuneka anike uShaka inkomo ukuze kucisheke ukuthi uMkabayi wabulala uSojiyisa ecentela uSenzangakhona isikhundla sobukhosi. AbakwaNgqengelele kwakumele balethe inkomo ukubonisa ukuthi abananxa noShaka ukuthi wabulala uBhakuza owayezalwa nguMaButhelezi kuSenzangakhona. Imbongi kuNyembezi, (1978:26) ithi:

Ungisize Maphitha ninoNgqengelele
Umnike nkomonye afunde ukukleza
Umnik' ukhande lokuzimbela.

Ukuba indlu kaSojiyisa nekaNgqengelele yayingamhlambululanga uShaka, kwakuzobonakala imihlola. Imbongi ithi uShaka kwakuyinkomo ekhahlelisa okomuntu. Inkomo engavatheli kodwa ekhaba umuntu oyisengayo kuNyembezi, (1978:27):

Umasengomahle, inkonyane yenkomo,
Kwangixak' ukukhaba kwale nkomo,
Yakhab' osengayo, yadel' umbambi.

Lokhu-ke kuveza ubuchopho obuphezulu bukaShaka. Yena wayengumuntu kodwa enobuchopho obundiza njengenkonjane eyakhela ngodaka. Ubuchopho obuxubanisa obomuntu ophilayo kanye nobamathongo.

Abantu bayalithanda ifa. Noma uShaka wayeseziphumulele kwelamathongo kodwa

uDingane wazikhalela izinkomo ezabaleka noMzilikazi. Yilo leli qabi lezinkomo elalilahlekile imbongi kuNyembezi, (1978:46) eyayilisho uma ithi:

Uqabi lankomo,
Ukuba zilahlekile
Ziyakuf' umdlebe kwaSoshangane.
Ezinye ziseMatigulu,
Ezinye ziseMkhumbane.

Ukudliwa kwezinkomo zabantu kwaqhubeka nangesikhathi sekubusa uDingane. Izinkomo zase zithathwa nabelusi bazo. UNyembezi, (1978:49) ufanisa ukudliwa kwezinkomo nabelusi bazo nokucwila kwezinkomo nabelusi esizibeni:

Ibhaka lamanzi lawoNdikidi,
Lisibekel' izinkomo zamaSwazi zanyamalala,
Nezimpondonde zanyamalala,
NoNgwane kaZikode wanyamalala.

Imbongi kuNyembezi, (1978:58) ibuye ithi:

Ibhaka lamanzi lawoBaleka,
Eliminzis' izinkomo zamaSwazi,
Nezimpondonde Mnguni zinyamalele.

Leli hubo elilandelayo lahutshwa ngamabutho kaDingane mhla eyobulala amaBhunu eMgungundlovu. UHlongwane, (1995:2) kanye noNyembezi, (1978:57) bathi:

He, yaye!
Muntu wakwaZulu,
Wathi kayikungen' eNgome,
Sangena,
Sakhuz' iwawa.
Ubuza ba kulokhu?
Nawe Nhlanganiso
Wawuphik' inkani,
Wawuthi kayiyuwushis' uMhlahlandlela,
Kawusekho!
He, yaye!

Kuleli hubo kuphathwa igama leNgome. Kune Ngome eyisinindolo sehlathi okwakungathi uma izinkomo zike zangena khona zeduke. Kuleli hubo akukhulunywa ngehlathi kodwa leli hubo likhuluma ngomlando wokuhlaselwa komuzi kaBheje iNgome. Lowo muzi wahlaselwa qede zadliwa izinkomo. Imbongi kuNyembezi, (1978:50) ithi:

> Obhambath' iNgome phezulu,
> Zaphum' izinkomo zawoBheje zamlandela,
> Ziphume zimnqini zonkana.

Umhanehu wokubulala abantu uDingane ayenawo ufaniswa nomuzwa ozwiwa yinkomazi eshiswa wubisi qede ikhalime. Imbongi kuNyembezi, (1978:51) ithi:

> UBhelekeq' ungankom' ekhalimayo.

Ubugugu benkomo bubonakala lapho uDingane ebeka zona izinkomo njengengqululwane ebekelwa izinyoni ezingideni. Ithi inyoni icosha ingqululwane lugwibike ugide, igcine yosiwe qede yayongena emiphinjeni yabantu. UMpande wacushwa ngazo izinkomo. Imbongi kuNyembezi, (1978:60) ithi:

> UMphankomo inabele,
> Kanginayo nje
> Nami angangipha.
> UVez' ungiph' izinkomo zifana zonkana.

UDingane wayecabanga ukuthi uzobuya uMpande azobonga izinkomo bese embulala, kanti uzomvusa uNdlela kaSompisi.

Kumuntu wakwaZulu, inkokhelo enkulu yizinkomo. Ukudela kukaMpande izinkomo azinike amaBhunu ukuba amelekelele ekunqobeni uDingane, imbongi yakuthatha njengentengo yezintengo kuNyembezi, (1978:64-65):

> Gijimani ngazo zonk' izindlela,
> Niyobikel' uMaphitha noTokotoko,

Nith' impi kayibizwa yithi,
Nith' ibizwa nguMadela,
Ngowakithi kwaMalandela.
Wadel' izinkomo,
Wazinik' amadoda,
Wath' ayomhlabanela,
Wath' ihlathi lokuphephela,
Wathi linjengelase Dlokweni,
Wathi lingubaba, lingumama,
Wathi lingugogo.

Kuyacaca ukuthi udela lezi zinkomo nje uMpande uyazi ukuthi uyozivala ngaziphi uma eseyinkosi. Uma esehlasela eSwazini, useyofuna zona njalo; kuNyembezi, (1978:65):

Inhlehlanyovane kaNdaba,
Ihlehlele futhi ngoBulawayo.
Ihlehlel' izinkomo zamaSwazi.

Uma uNyembezi, (1978:74) eyichaza le ndaba ekule migqa uthi:

> NoMpande wake wahlasela eSwazini. AmaSwazi azifihla emhumeni izinkomo zawo, nawo uqobo nemizi yawo angena khona emihumeni. Ithe ukuba yehluleke impi kaMpande, yaphindela emuva. Kanti kuzothi isendleleni, uMpande aphindisele uBulawayo ukuba ayodla izinkomo zamaSwazi. Nempela lithe lifika ibutho lafica amaSwazi esezikhiphile izinkomo emihumeni. Awabange esaba naso isikhathi sokuzithukusa futhi. Labe liyaziqoqa njalo ibutho lihamba nazo.

Imbongi kuNyembezi, (1978:67) ibuye ithi:

Inzingelezi kaNdaba
Ngokuzingelezel' izinkomo zikaMswazi kaSobhuza.

Ukuhlawuliswa kwabantu kwakuyisinkwa semihla ngemihla emakhosini. Abanumzane abaziwayo oTokotoko noMaphitha bakaSojiyisa bake bashunqulwa imihlambi yamaduna, kwathi amabutho uPhalane noMbelebele abaze bazithola izinkomo okwakufanele bazithole. Akuveli kodwa ukuthi laba banumzane babelelese ngani. Imbongi kuNyembezi, (1978:68)

imane ithi:

Imihlambi yamaduna yagugudeka;
Kugugudek' ezawoTokotoko,
Kwagugudek' ezawoMaphitha,
Owadl' izinkomo zawoPhalane zonkana,
EzoMbelebele zamuka nomoya.

UNyembezi, (1978:81) uthi zaziwumnyatheliso lezi zinkomo. Sizowubona khona manje umnyatheliso, awukho onjena. Amagama asetshenziswe kulezi zibongo akhomba ukuthathwa kwezinkomo zabantu ngendlakadla uma kuthiwa: "Zagugudeka", "zadliwa" nokuthi "zemuka nomoya". Umuntu osuke enyathelisa inkosi usuke ekhipha izinkomo njengesethulo, ethokozile.

UMpande wayenobuhlobo namaQadasi kangangokuthi izinkomo ezinemibhalo wayengazithandi ngoba azi ukuthi ngezamaBhunu. Imbongi kuNyembezi, (1978:69) ithi:

UMpande kazithand' izinkomo
Ezilotshwe ngencwadi,
Ngob' izinkom' ezinencwadi ezamaBhunu.

Ngezikhathi zokuhlasela kukaCetshwayo, kuyacaca ukuthi abantu base bethole isu lokulala ezibayeni zamathole. Babazi ukuthi impi ngeke izihluphe ngokuvulela amathole ngoba vele onina azobalandela ngomkhondo. Imbongi kuNyembezi, (1978:84) ithi:

Mhla eyakudabula ngakwaNgxangaza,
Abafazi bakwa Ngxangaza
Bazolal' esibayeni njengamathole,
Kaz' amathol' azolalaphi.

UCetshwayo wake wedelelwa ngabantu baseMhlathuze befuna ukumshayela imingcele ezweni lakhe. Wagcina ewuwele ngamakhanda amadoda. Kulapho afica khona izinkomo

ziklabile, wazihlaba namathole azo. Kulezo zinkomo kwakukhona nezikagogo wakhe uLangazane, owayegane inkosi uSenzangakhona. Usezwa ngembongi kuNyembezi, (1978:85) isimkhuza ithi:

Washikizel' uMashikizel' omnyama,
Edondolozela ngenhlendla yakh' ebimathatha,
Impi yakh' eyakuyibuthis' eNdliwayini,
Wazihlaba kanye namathol' azo.
Kwathiwa ziyeke lezo mntaka Ndaba,
Ngezika Nyokokhulu,
Ngezika Langazana.

Izethulo zenkosi uma ziyizinkomo kuthiwa wumnyatheliso. Imbongi kuNyembezi, (1978:85) ithi:

Washikizel' uMashikizel' omnyama,
Edondolozela ngenhlendla yakhe,
Eyoshona ngesikhala
SikaMpehlela noMaqhwakazi,
Eya ngoNohadu,
Obezalwa nguMsweli,
Uyawukhokh' umnyatheliso,
Iqabi lakwabo lezinkabi ezimpunga.

Kusekhweni leNkosi lapha, uthando lumi lodwa. Leli qabi lezinkabi kuyabonakala ukuthi liphuma likhashwa yimililizelo kanye nenkwahla yehlombe.

Bakhona futhi abanye abanumzane ababa nenhlanhla yokuvakashelwa yinkosi uCetshwayo, kwathi injabulo yabo bayibonisa ngokunyathelisa iNkosi. UMpepha uzalwa kwaButhelezi. KwaButhelezi kwakukhona uMnyamana kaNgqengelele owayenguNdunankulu kaZulu. Ithi-ke imbongi kuNyembezi, (1978:86):

Uya ngoMpepha,
Obezalwa nguNdengezi,
Uyalikhokha iqabi lakwabo.
Elimnyama lezinkabi.

Uma esuka kwaButhelezi, useya kwaMpungose, uNyembezi, (1978:86) uthi:

Uya ngoGawozi
Obezalwa nguSilwane,
Uyawukhokh'umnyatheliso,
Iqabi lakwabo elinkone lezinkabi.

Uthe esuka lapho wayephikelela kwaKhoza, lapha ngaseShowe. Imbongi kuNyembezi, (1978:86) ithi:

Washikizel' uMashikizel' omnyama
Edondolozela ngenhlendla yakhe
Eyoshona ngesikhala samahlath' amabili,
IShowe kanye neDlinza,
Eya ngoSikhonyana,
Obezalwa nguNgqungqulu,
Uyawukhokh' umnyatheliso,
Iqabi lwakwabo elixub' imibala.

Wabe esegcina kwaBiyela. Imbongi kuNyembezi, (1978:86) ithi:

Udondolozela nangenhlendla
Ngob' umuzi wakhe kusEzinhlendleni.
Uye wedlula kuMankayiyana,
Obezalwa nguMenziwa
Uyawukhokh' umnyatheliso,
Iqabi lakwab' elimnyama.

Imbongi kuNyembezi, (1978:87) iveza omunye umunxa ngokuqhatheka kwempi yaseNdondakusuka. Imbongi ithi le mpi ka-1857 yaqhathwa nguManqina kaNkontshela owathatha izinkomo zikaCetshwayo, wazididiyela ndawonye nezikaMbuyazi. Lokho kwenezela umoya wempi owawusuvele uvunguza ngamandla phakathi koSuthu neZigqoza. Ithi-ke imbongi:

Izul' elidum' eNdulinde phezulu,
Lazithath' izihlangu zamadoda.
Indaba yenziwe nguManqina
Obezalwa nguNkontshela,

Uyena othath' izinkomo zaseMangweni,
Waye wayozithela ndawonye
Nezase Mkhweyantaba.

UMbuyazi ebambisene noMseleni noNongalaza babemenyanya uCetshwayo. Babefisa sengathi angafa basine ngethambo lakhe. Imbongi kuNyembezi, (1978:83) ithi:

Inzima le mnyama
Engabubende bengonyama,
Ibiqhutshwa wuMseleni beno Nongalaza,
Beth' ifanel' ukuyosikw' izihlangu
EMkhweyantaba.

Impela impi yagcina ibhekene ngezihlangu eNdondakusuka.

Ukudliwa kwezinkomo ngempi kudala inzondo kwamanye amadoda. Kuze kuhutshwe kuthiwe:

Ubaba nje kathandwa!
Yimpi.
Wo! Kathandwa!
Yimpi.
Wo! Kathandwa ndawo!
Wo! Bakhalel' izinkomo.

Akekho umuntu ongavuma futhi amthande lowo muntu othathe izinkomo zakhe. Uma izinsizwa sezilandela izinkomo zazo, zisuke sezibuza umbuzo ngesaga zithi:

Wawuthini kithi?
Wawuthini kithi?
Kush' nkunz' emdaka.
Wawuthini kithi?

Kunokuthelelana kwemiqondo emgqeni wesithathu nowesine. Lokho kuveza ukuthi wubunkunzi kwezempi okudala ukuba umuntu alwele ilungelo lakhe. Ukuba mdaka kwenkunzi kubonisa ulaka olukhulu. Ubani-ke ongamelana nombuzo ofukamele uchuku? Icala-ke wumphikwa. Yize zazi lezi zinsizwa ukuthi zilandelwa ngezingobe nje, zithathe

izinkomo zabantu kodwa ziyaliphika icala. Zize zibuze ngesaga ukuthi zilandelwa yinkunzi emdaka zitheni uma zithi:

Kuliphi?
Kuliphi ilizwi lethu esalishoyo?
Kuliphi?

Bagcina laba abalandela izinkomo zabo sebethi:

Kukhon' inkom' ezohlatshwa!
Yithi!
Inkom' ezohlatshwa,
Yithi.

Laba abalandelayo bavele babhedle inkani. Bayikhonge impi:

Thinta mathinta!
Woz' ungithinte!
Thinta mathinta!
Woz' ungithinte!
Umunt' engithinta, engithinta, engithinta.

Sekungathi klibhu, kuthi mbo, kuzwakale umgqumo wempi kuphela.

4.4 Amanembe ezibongo emahubeni nasezageni ezithinta izihlangu

Isihlangu sisetshenziselwa ukuvika. Izinduku, imikhonto nezizenze kuphelela kuso isihlangu. Leli hubo elilandelayo liyasithinta isihlangu:

Umsukuzi wempi,
Ngowempi.
Yebuya sihlangu senzani?
Ngowempi.

Uma impi ihlehliswa yizitha, induna yayo ingayikhumula ngokuthi ithi:

Ayidle amahawu!

UBhengu, (1983:58) uyasisebenzisa lesi siqubulo:

"Khumu! Ayidle amahawu! "Washo uShoba egxaba
ngemilenzekazi emide engangeyendlulamithi.

Ezibongweni zamakhosi kuthiwa uma impi ilwa, kuhlangabezana izihlangu. Yikho imbongi kuNyembezi, (1978:112) ithi:

UJam' unguhlangabeza,
Uhlangabez' izihlangu zaMankentshane,
Okhalweni lukaNongoma.

Uma phela amabutho esebhekene ngamagabelo, kusuke sekuyosinda oyoxakwa ngobisi. Yikho uma kuthandazwa, amabutho amagabelo awabeka ezifubeni ngoba awakwazi ukubhekisa amagabelo kuMvelinqangi. Uma imbongi ibonga inkosi, amagabelo athinta ithanga kumbe isitho ngoba ngeke iwabhekise enkosini ngoba akekho umuntu ongalwa nenkosi yakhe. Ngeke iwabhekise esifubeni ngoba inkosi yasemhlabeni ayilona uHlanga kepha ibekwe uHlanga.

Uma impi inqobile, kuye kuthiwe zithathiwe izihlangu zalabo abehluliweyo. Ukwehlulwa kwempi yakwaNdwandwe wuShaka ngo-1816, imbongi kuNyembezi, (1978:25) ithi:

Izul' elidum' emva komuzi eKuqobekeni,
Laduma lazithatha izihlangu zaMaphela.

Ibutho la Maphela kwakuyibutho likaZwide.

4.5 **Amanembe ezibongo emahubeni nasezageni ezithinta igazi**

Uma impi ishayana ngezifuba kuye kuthiwe kuchitheka igazi. Umbala wegazi ubomvu. Uma izinsizwa sezithukuthele, ungazizwa seziqubula zithi:

Limanikiniki!

Limanikiniki igazi lethu,
Limanikiniki.

Amanikiniki adalwa yiziqalekiso zabantu abachitha igazi. UGenesisi, 4:10-11 uthi:

10. Khona wathi: Wenzeni na? Izwi legazi lomfowenu liyakhala kimi lisemhlabathini.

11. Usuqalekisiwe emhlabathini ovulile umlomo wawo ukwamukela igazi lomfowenu esandleni sakho.

Kuyenzeka bathi "izintuli zeShowe" zibomvu. Ngisho indawo yaseNkanini ebomvu, ayinaso isibomvu. Kuyacaca-ke ukuthi basuke besho igazi uma bequbula bethi:

EShowe!
Zibomvu iyintuli zeShowe,
Zibomvu.

UNahume, 2:3 uthi:

Izihlangu zamaqhawe akhe zibomvu, amadoda anamandla embethe okubomvu, izinqola zibengezela umlilo ensimbini ngosuku lokuzilungisela kwakhe; imikhonto iyaveva.

Yena futhi uNahume, 3:1 uthi:

Wo kumuzi wezingazi.

Umuntu ongumbulali kuthiwa izandla zakhe zigcwele igazi. Umuzi wababulali ugcina unokukhala kuHezekeli, 25:6-7:

6. Ngalokho isho kanje iNkosi uJehova ithi: Maye kumuzi wezingazi, kulo ikhanzi elinokugqwala, nokugqwala kwalo kungaphumanga kulo! Khipha kulo izinqamu ngezinqamu, alidliwanga yinkatho.

7. Ngokuba izingazi zawo ziphakathi kwawo, wazibeka edwaleni eliyinyabule, akazibekanga emhlabathini ukuzisibekela ngothuli.

Leli vesi liyahlangana nobubomvu bezintuli zeShowe. UHezekeli, 22:3-4 uyabacasukela

abantu abachitha igazi:

3. Wena muzi ochitha igazi phakathi kwakho, ukuze isikhathi sakho sifike, nowenza izithombe kuwe ukuzingcolisa.

4. Ngegazi olichithayo unecala, nangezithombe zakho ozenzileyo ungcolile, usondezile izinsuku zakho, ufikile eminyakeni yakho, ngalokho ngikwenzile ihlazo ezweni nenhlekisa emazweni onke.

Phezu kwazo zonke lezi zinto esezibaliwe ngokuchithwa kwegazi kodwa amabutho ahuba aze agoloze athi:

Impi, igaz' elibomvu!
Silind' impi,
Silind' igaz' elibomvu.
Siqond' impi,
Siqond' igaz' elibomvu.

Ihubo elikhomba ububomvu bemikhonto ngenxa yegazi lithi:

Imikhont' ibomv' igazi!
Umnt' othinta thina,
Umnt' othint' iziqand' ematsheni.

Ukubhokodwa kwezitha ngemikhonto kwakuhutshwa ngakho ngisho emkhosini wokweshwama ngesikhathi kusabusa uShaka:

Zwan' isidumo sempi
Inkos' iyenqab' ukuphum' ekhaya.
Ndaba yempi,
Mababhoboz' igazi
Hlab' abezizwe,
Wo yaye!

URitter, (1955:65) uthi uma kuchitheke igazi eliningi empini, uShaka leyo mpi wayeyibiza ngempi ebomvu:

"Strike an enemy once and for all. Let him cease to exist as a tribe

or he will live to fly at your throat again." If he said, there must
be war, let it be impi ebomvu- total war.

Liyaphatheka-ke igazi nobubomvu balo ezibongweni zamakhosi uma uDingane ebongwa ngokubulala uShaka kuNyembezi, (1978:50):

Ithole elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole,
Izingazi zaphuma ngamaphumulo.

Lokhu kubhokodwa ngomkhonto izingazi zibuye ngomlomo nangamakhala, uNtuli, (1975:55) uveza ukuthi abantu bangagwazwa nangezibhobo qede babhodle izingazi ngaphezulu:

Angiphiki ngawaphehl' amanzi,
Ngalumb' izinhlabathi zamathuna,
Ngagwaza abozalo ngezibhobo,
Babhodl' izingazi ngaphezulu.

Amazwi omuntu wesifazane ahlohla ngawo impi nokuba kubulawe abantu, athathwa njengomkhonto obomvu yigazi. Yikho uBathonyile, udadewabo kaMbuyazi, uMantantashiya kanye noMkhungo ethathwa njengomshokoshi wempi yaseNdondakusuka. UCetshwayo ubongwa ngaye uBathonyile kuNyembezi, (1978:106):

UGaqa libomvu lawoBathonyile.

Igaqa phela wumkhonto. Ukugwazwa kwabantu bakwa Mandlakazi kwaNdunu kwadala ukuba imbongi ibonge uDinuzulu kuNyembezi, (1978:106) ithi:

Umphangela langa lingakaphumi kwaNdunu,
Lithe liphuma,
Laliphuma ngezingazi zamadoda.

Amabutho akholwa wukuthi ayolwela inkosi yawo ephila noma esefile. Akholwa wukuthi imimoya yawo iyophenduka esinye isimo, ibuye izongena emabuthweni asemancane qede

aphenduke izinja ezibomvu uma ehuba ethi:

> Wathinta thina!
> Wathint' abangasekufa,
> Safa saphenduka,
> Saphenduk' inj' ebomvu.

Ukuthinta wukusukela nokuqala amabutho. Ukulokotha lo mkhuba wukuzijoja ngolumabhaxa, ngoba amabutho alwa esaphila, kuze kulwe imimoya yawo ngisho eseye koyisemkhulu. UPawula, kwabase-Efesu, (6:12) uthi:

> Ngokuba asibambane negazi nenyama, kodwa sibambene nemibuso, namandla, nababusi bezwe balobu bumnyama, nabawomoya bobubi emkhathini.

Leli hubo likhanyisa ukuthi njengoba umoya womuntu ofile uhlakaniphe kangconywana kunowomuntu osadla anhlamvana, kanjalo ukubulala komuntu ongasekho kuthe xaxa kunokomuntu osadla amabele. Kunzima ukulwa nempi yemimoya. Kudingeka amandla emimoya ukuze igazi lilwe lodwa nemimoya ilwe futhi yehlulane yodwa.

4.6 Amanembe ezibongo emahubeni nasezageni ezithinta umlilo

Ngokuvama impilo yomuntu izungeza emanzini, emoyeni, emlilweni kanye nasenhlabathini. Amanzi amelwe yigazi ngenhla. Zikhona futhi izaga namahubo athi ethinta umlilo ebe enamanembe obunkondlo obusezibongweni zamakhosi. Kunehubo elithi:

> Wesitimela ded' endleleni!
> Luyez' uthuthu,
> Olwacish' umlilo.

Uthuthu wubhatata owosiwe emabibini ashisiweyo. Kuyacaca ukuthi ukwanda kobhatata kuyawucisha umlilo. Ukhahlangcubulu wamabutho kaZulu angeke ehlulwe ngabelungu

abafika ngesitimela sentuthu nabaphethe izikhali zomlilo. Umuntu othinta amabutho kaZulu, usuke esethinte umlilo kazokhele.

Uchuku lubuye lwaziwe ngokuthi wumlilo. Kuthiwa-ke akukho ntuthu engashunqa umlilo ungekho. Yikho-ke kunesaga esithi:

Kwantuthu!
Kwantuthu ziyashunqa.

Intuthu ingathekiswa nengxabano ecasula amabutho.

Uma izinsizwa sezicasukile, ziya kuyo intuthu ishunqa, zingasayiboni ngisho nendlela eya phambili zithi:

Sidedele sangena!
Wo! asazi laph'esiya khona,
Kwavuth' umlilo.
Yash' inkani yezinsizwa
Solwa nini?

Leli hubo likhanyisa ukuthi inkani yezinsizwa ingathekiswa nomlilo. Yikho kuthiwa "yasha inkani".

Abelungu bathi izibhamu yizikhali zomlilo (fire-arms). Uma izinsizwa ziphethe izibhamu, ziyabubalula ubukhona bomlilo. Phela zihuba zithi, zithwele ugodo olushunqa intuthu:

Sesithwele kabi!
Sithwel' umangolongolo.
Sithwel' ugodo olushunq' intuthu,
Sithwele kabi,
Sithwel' umangolongolo.
Kuyashisa!
Sithwel' ugodo olushunq' intuthu,
Sithwele kabi,
Sithwel' umangolongolo.

Emabuthweni akushisi izibhamu kuphela kepha nenduku uqobo iyashisa:

Sibadala ngani?
Sibadala ngenduk' emahwanqeni
Iyashis' ithi bhe.
Ithi bhe!
Ithi bhe.

Amabutho akucacisa ngesaga ukuthi ngaphandle kwezikhali aziphethe kodwa kwawona ashisa bhe kulabo abawathintayo, uma ethi:

Nang' ethint' amabhubesi!
Wathint' amabhubesi,
Umlil' ovuthayo.
Ovuthel' izigaba zizonke.

Amakhosi njengabanikazi bamabutho-ke, abongwa ngayo imililo kanye nokushisa kwayo. Akekho ongase ahlulule inkosi emabuthweni ayo. Inkosi uDingiswayo kuNyembezi, (1978:6) ibongwa kuthiwe:

Ugodo alushi ngokubaselwa.

Ukuphuma kukaGodongwane ngesamagundane mhla behlaselwe ngamabutho kaJobe oYengweni, kwabonakala ukuthi usinde ekufeni.

Ukuhlasela kwamabutho kaShaka ngendlela entsha yokugwaza isitha mahlanze, kwenza ukuba amabutho abe wumlilo oqothulayo. Imbongi kuNyembezi, (1978:20) ithi:

Umlilo wothathe kaMjokwane,
Umlilo wothathe, wubuhanguhangu,
Ushis' izikhov' eziseDlebe,
Kwaye kwasha neziseMabedlane.

Ukuba wumlilo kwenkosi yingoba ikhanyisela isizwe, isifudumeza isizwe futhi ishisa nezitha zesizwe. Lapha inkosi ayisashisi utshani nje obujwayelekile kepha isikhetha uthathe kumbe abantu abayizethenjwa. Lapha inkosi isidlobile, ayiseneliswa wukushisa uthathe kodwa

isishisa izinyoni (izikhova) ezindizayo. Inkosi isishisa izikhova eziseDlebe kuye kushe nalezo eziseMabedlane. Lezi zikhova ezikhathaza inkosi ngamakhosi ayedelela uShaka.

Iyaqhubeka imbongi iveze ukuthi uthi uShaka ewumlilo ebe ewushisa umlilo kuNyembezi, (1978:21):

> Ohamb' ebas' amakloba.
> Ophehlwe weva wanjengomlilo.

Igama lokuphehla lisuselwa ekuphehlweni kozwathi ukuze kube khona umlilo. Kuyacaca-ke ukuthi uShaka wayelwa ngoba echukuluzwe ngabantu abaphehla uchuku.

Ukulwa kukaShaka noZwide kukhomba ukuthi uShaka ulwa nje, uzikhipha ezimbizeni ezinkulu aphekwe ngazo nguZwide. UMsimang, (1982:134) uyalibuka leli bhodwe uma ethi:

> Kuqale yena uZwide wathi uShaka makalethe odadoyise okwakumele balethwe nguSenzangakhona ekhokhela ukusizwa nguZwide ngenkathi elwa noPhungashe wakwaButhelezi. Empeleni uSenzangakhona wayesenzile leso sethembiso sokuthi uyoganisela uZwide bobathathu odadewabo- uMkabayi, uMmama noMawa uma uZwide emelekelelile empini yakhe uSenzangakhona nabakwaButhelezi. Kumthukuthelise lokho uShaka. Okokuqala nje uZwide akazange amelekelele uSenzangakhona, bagcina behluliwe abakwaZulu.

Imbongi kuNyembezi, (1978:22) ithi:

> Wen' ophekwe ngembiz' enkulu Ndaba,
> Wen' ophekwe ngembiz' ebiphek' amakhos' akwaNtombazi,
> Kodwa wena kawuvuthwa.

4.7 Amanembe ezibongo emahubeni nasezageni ezithinta izwe

Izwe liyafelwa. Umuntu ofuna izwe lomunye umuntu kuthiwa mubi. Mubi aze abe mubi ngisho into engaze ingaba yimbi, isiphundu sakhe. Ihubo lithi:

> Uyofel' ehlazweni!
> Ufun' izwe?
> Uyakuthand' ukufa.
> Isiphundu sakho sibi.

UNyembezi, (1978:99) uthi leli hubo elilandelayo, yihubo likaThulwana, elaqanjwa uCetshwayo emva kwempi yaseNdondakusuka:

> Izwe lonke!
> OkaNdab' uzithulele!
> Kaqali muntu,
> Nango-ke uzithulele
> Eyaye
> Sinik' abafo!
> O! O! Sinik' abafo.

Kuleli hubo "izwe" limele abantu. UJohane, 3:16-17 uthi:

> 16. Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa ukuba yilowo nalowo okholwa yiyo angabhubhi, kodwa abe nokuphila okuphakade.
>
> 17. Ngokuba uNkulunkulu akayithumelanga iNdodana ezweni ukuba yahlulele izwe, kodwa ukuba izwe lisindiswe ngayo.

Kuyacaca-ke ukuthi uMvelinqangi wayengeke azihluphe kangaka, aze adele iNdodana yakhe ngenxa yenhlabathi. Wayezihlupha ngabantu. Lokho kuvela kahle kwabaseRoma, 5:8 uma kuthiwa:

> Kepha uNkulunkulu uyabonakalisa ukusithanda kwakhe ngalokhu ukuthi, siseyizoni uKristu wasifela.

Ubukhulu bamakhosi, buba wubukhulu ngoba benziwa ngabantu. Imbongi kuNyembezi,

(1978:26) ithi:

Wen' omkhulu kakhulu,
Ongangezwe lakho.

Okubalulekile ezweni yisizwe. Imbongi kuNyembezi, (1978:110) ithi:

Izizwe zonke ziyambuza,
Zith' uMamong' ungakanani?

Imbongi kuNyembezi, (1978:68) iyakugcwalisa ukuthi izwe ngabantu uma ithi:

Izwe limangqephungqephu,
Eminye imithwalo iqonde kwaVuma,
Eminy' iqonde kwaNyawo.

Izwe elimangqephungqephu ngelidungekileyo. Kuyacaca-ke ukuthi wukuxabana kwabantu okudunga izwe. Lezi zibongo zisivezela abantu sebethwala imithwalo.

4.8 Amanembe ezibongo emahubeni nasezageni ezithinta izikhali

Manje sizothatha ihubo libe linye kanye nesaga sibe sinye, sikuhlaziye maqede sikuxhumanise nobunkondlo obusezibongweni zamakhosi.

4.8.1 Induku

Kunesaga esithi:

Sibadala ngani?
Sibadala ngenduk' emahwanqeni,
Iyashisa,
Ithi bhe.
Ithi bhe!
Ithi bhe.

Induku icishe izengamele zonke izinhlobo zezikhali. Ingani izigagayi ziye zithi ushayiwe umuntu odutshuliwe. Sazi ukuthi umuntu ushaywa ngenduku, hhayi ngesibhamu. Lesi saga sigcizelela ukuthi umuntu onesibhaxu uba mdala, bese kuthi ivaka libe yingane njalo. Ezibongweni zenkosi uDinuzulu kuNyembezi, (1978:109) kuvezwa ukuthi indoda yakwaZulu iphatha induku uma iyothetha amacala:

> Ucala lathethwa ngemikhonto kwaMalandela,
> Amanye ethethwa ngezindukwana.

Lezi zibongo zibonisa ukuthi leli cala kwakungelempi. Icala lezwe. Ecaleni lalolu hlobo kufuneka kuhlonywe. USuthu lwalungeke luvathazele kuyothethwa icala leNkosi yalo. Inkosi uMpande imbongi iyibonga kuNyembezi, (1978:65) ithi:

> Intonga yethusi,
> Eyasala kwezinye izinduku.

Lokhu kuchaza ukuthi uMpande wasala yedwa ezinganeni zikaSenzangakhona. UNyembezi, (1978:70) uthi:

> UMpande ungena nje ebukhosini, uDingane usebaqedile abanye abafowabo. Sekusele kuphela uMpande noGqugqu. Ubusa nje uMpande uyaphila uGqugqu. Sekusuka abathile beya kuMpande beyomotha uGqugqu, bathi wenza uzungu lokubulala inkosi. Nempela wakukholwa lokho uMpande, wayesembulala uGqugqu.

UMpande ubizwa ngentonga yethusi kepha abafowabo bayizinduku zomuthi. Ukuba yintonga kuhambisana nokuthi ubekwe wuMdali. Amahubo, 23:4 akhomba ukuthi umnikazi wentonga wuJehova:

> Noma ngihamba esigodini sethunzi lokufa, angesabi okubi,
> ngoba wena unami, intonga yakho nodondolo lwakho ziyangiduduza.

4.8.2 **Umkhonto**

Maningi amahubo athinta umkhonto kodwa sizosebenzisa abe mabili. Kukhona elithinta izinti zemikhonto elitholakala eqoqweni likaRead, (s.a:9) elihutshwa ngamaNgoni aseMalawi. Sizothatha kuphela leyo migqa ethinta uluthi lomkhonto ethi:

> Bayimis' uluthi lomkhonto
> Usuk' ungceng' uhlale phezulu.

Uma izinti zemikhonto zingekho, imikhonto ingeze yaphiselwa. Uma ingaphiselwe, ingeze yaphathwa. Uma-ke ingaphethwe, ingeze yagwaza muntu. UNyembezi, (1978:13) wathatha imbongi ithi:

> Inteth' egolwe nganti zamkhonto kwaMalandela.

UVilakazi, (1965:67) wathatha lo mugqa wawunonga, wawandisa futhi wawuthuthukisa uma ebongela u-Aggrey we-Afrika:

> Inyon'egolwe nganti zamkhonto......

UNtuli, (1984:23) uyawucacisa lo mahluko kanjena:

> Are there other reasons why Vilakazi changes the locust found in the original praises to bird? We have said above that the bird imagery is used much in Vilakazi's poem. The bird occupies a higher status than a locust in our minds. It belongs to a higher class in the animal kingdom. It is more difficult to catch than a locust. To the one who catches it is of more value than a locust. It can also fly better than the locust used by the king's bards. In fact, in another stanza Vilakazi says that this bird is an eagle, one of the most powerful birds. Like the eagle, Aggrey flew to great heights in the academic sphere.

UTylor, (1935:164) uveza ukuthi uVilakazi wayengahlosile ukufenyisa uSenzangakhona noShaka ngokuba abize u-Aggrey ngenyoni, amakhosi ebe ebizwa ngezintethe:

> He is not concerned with warlike prowess. Aggrey is a greater

hero to him than Shaka.

Kithina akunamsebenzi noma ngabe yinyoni noma ngabe yintethe. Kokubili kugolwe ngezinti zemikhonto. Kunobunkondlo ngisho kwakhona ukwephulwa kwemithetho yokwakhiwa kwamagama. Ngokuvamile, bekungathiwa "ngezinti zemikhonto". UNtuli, (1984:23) uyakuqinisa lokhu:

> Still, the line is undoubtedly poetic because of the occurrence of the words in uncommon grammatical construction. In normal speech 'nganti zamkhonto' would be 'ngezinti zemikhonto'. In 'nganti zamkhonto' we find a construction reminiscent of the axiomatic negative. No negative is implied in this line. The poet uses this construction for the sake of economy.

Uma-ke indaba yothi lomkhonto inkulu kangaka, kangakanani-ke umkhonto uqobo lwawo? Phela umkhonto wawubalulekile, ubalulekile usazobaluleka. Ihubo elithi:

> *Imikhont' ibomv'* igazi!
> Umunt' othinta thina,
> Umunt' othint' iziqand' ematsheni.

Likhomba ukuthi ayingcosana amathuba okuphila uma umuntu ebhokodwe ngomkhonto. Yibona ubungozi bomkhonto obadalela ukuba lidle ubhedu phezu kwamanye amagama igama elithi:

> Umkhonto wesizwe.

Lokhu kusivezela ukuqeqesheka kwaleli qembu empini okufana nokulolwa komkhonto uze ucwazimule. UDingiswayo wake wasinda sebemhlabe ngenjongolo (umkhonto). UNyembezi, (1978:5) uthi:

> Bamhlaba ngenjongolo uSobangwa,
> Bambangel' amanxeb' ukuluphala.

Lokhu kuxhumana okuyinxemu okusuka esinxeleni kuye esidleni kukhomba

ukungaphumeleli kwababulali bakaDingiswayo. Imbongi kuNyembezi, (1978:6) ithi:

Impunz' evuke nomkhonto.

Lokhu kushiwo ngoba amabutho kaJobe ayethi ambulele uDingiswayo ngoba kutholakale ukuthi ucuphele uyise ugobe nesife ayezophoseka kuso maqede uDingiswayo athathe umbuso. UDingiswayo uba yinyamazane ngenxa yokuthi uzingelwa ngamabutho kayise. Uyimpunzi ngenxa yejubane lokufuna umbuso isikhathi singakafiki. Lokhu kuhamba kwakhe ezula emaweni kumbangela lobu bumpunzi.

Imbongi kuNyembezi, (1978:22) iveza ubukhulu bomuntu uma esehlome ngomkhonto:

Inyath' ejame ngomkhonto phezu koMzimvubu,
AmaMpond' ayesaba nokuyehlela.
Nani boGambushe,
Nani boFaku,
Ningamhlabi;
Ukuba nimhlabile,
Koba nihlab' uPhunga,
Nahlab' uMageba.

Uma umuntu esehlome ngomkhonto usuke esefana nenyathi. Imbongi ikhethe ukusebenzisa igama lokujama. Leli gama lifanelana nelikayisemkhulu kaShaka uJama. Uyesabisa umuntu uma esejame ngomkhonto, yikho amaMpondo esaba ukwehlela uShaka. Imbongi iveza ukuthi amathongo amaMpondo angoGambushe nangoFaku ayehlulwa yizinyanya zaKwaZulu, oPhunga noMageba.

Ezibongweni zikaMpande kuNyembezi, (1978:69) igama lomkhonto leqiwe:

Ungabafumanisa behlez' endlini
Besakh' izithanga,
Uwufak' entombini,
Uwufak' endodeni,

Umkhonto lowo ofakwa entombini ubuye ufakwe endodeni.

Imbongi kaCetshwayo kuNyembezi, (1978:84) ithi:

> Uye wadabula kuMlaba
> Obezalwa nguKhwani,
> Wafika wamnik' inyanda yemikhonto,
> Wathi, mntaka Ndaba,
> Uz' ubahlabe nasemehlweni.

UMlaba kaKhwani kwakuyinyanga eyakha imikhonto. Wuye owanika uCetshwayo imikhonto ukuba agwaze ngayo izitha zakhe. Izitha ezingasenamehlo ziyaphuphutheka, zingakwazi ukubona indlela eya eNkosini. Kuyacaca ukuthi iNkosi ngeke isahlaselwa. Seziyoshumayeza nabanye ukuthi akudlalelwa eNkosini.

Ubunyathi bomuntu ophethe *umkhonto* buyavela kuNyembezi, (1978:85):

> Inyathi kaNdaba
> Empondo zimakhenkenene,
> Bayivimbe ngamaphand' emikhonto,
> Beth' uMhlathuze kayikuwuwela,
> Uth' esewuwela,
> Wayesewuwela ngamakhand' amadoda.

Izimpondo zenyathi kaNdaba yimikhonto. WuCetshwayo le nyathi kaNdaba okukhulunywa ngayo. UNyembezi, (1978:96) uveza ukuthi wuMbuyazi lona owayevimbele inkosi uCetshwayo ngamaphanda emikhonto eMhlathuze.

KuNyembezi, (1978:108) imbongi icikoza ngokusebenzisa umkhonto:

> Ulile ngomkhonto kwelakubo kwaZulu
> Ngob' udadewabo uSililo,
> Wagwaz' impi yema
> Yanjengegama likadadewabo uSimiso;
> Wagwaz'umuntu wameya
> Ngob' udadewabo enguMeyisile.

Ohlasele ngemikhonto
Njengomuzi waseMkhontweni,

Lezi zibongo ziveza ukuthi ukufa kwabantu abagwazwe ngomkhonto kudala izililo ezihlotsheni zabo. Igama lomuzi waseMkhontweni liqopha umlando wokuthi inkosi inamabutho anekhono lokugwaza ngomkhonto.

Ngesikhathi senkosi uDinuzulu belibanomlando ibutho elihlasele kuqala. UNyembezi, (1978:109) uthi:

Umkhangula jozi phansi kweTshana,
Ulikhangule ngoFalaza,
UFalaza wathukuthela.

Ukuthukuthela kumele iqunga nosikisiki lwempi oluvuka emabuthweni uma esehlomile.

4.8.3 Isibhamu

Isibhamu saziwa njengenduku yamavaka noma imiphumela yomsebenzi waso kungeyobuqhawe. Kukhona lesi sibhamu sokuzakhela esibizwa ngoqhwasha. ENembe naseNgudwini bathi wumphembele uqhwasha lo. Kunokuhlobana phakathi komphembele kanye nokuphemba umlilo. Leli gama elithi "umphembele", liveza ukuthi isibhamu yisikhali somlilo. Kunesaga esithinta uqhwasha esithi:

Ngek' ungishaye!
Ngek' ungishaye ngoqhwasha.
Ngek' ungishaye!
Ngek' ungishaye ngoqhwasha.

Saphambana nenhlamvu!
Saphambana nenhlamvu
Ngosikisi, ngoseveni,
Saphambana nenhlamvu.

Miningi imizi eseyaba ngamagemfe, eminye eseyakhanya amakhandlela ngenxa yalolu hlobo lwesibhamu. Lolu hlobo lwesibhamu selwabizwa ngenkosi yodlame. Uqhwasha wawubizwa ngebhosho *ngesikhathi senkosi* uCetshwayo. Yilo futhi lolu hlobo lwesibhamu olwalusetshenziswa wuShingana kaMpande noZibhebhu kaMaphitha.

Inkosi uDinuzulu ibongwa ngentuthu yamabhosho kuNyembezi, (1978:112):

> USintshongo siyintuthu yamabhosho,
> Abedutshulwa ngawoNongqayi
> Esikanekisweni kwaNongoma.

KuNyembezi, (1978:111) imbongi iveza ukuthi amabutho kaDinuzulu ake ahloma ngamahawu kanye namabhosho:

> Abafana bakaSonkentshana bangavuma
> Bathi yedlula lapha insizwa yenkosi
> Ipheth' ibhosho, ipheth' ihawu.
> Unxeba laphum' intuthu yesibhamu.

Kunokuxhumana phakathi kwentuthu yamabhosho ayedutshulwa ngoNongqayi kanye nentuthu eyaphuma enxebeni lenkosi uDinuzulu.

Inxeba lomkhonto kalifani nelesibhamu. UVilakazi, (1946:20) uveza ihubo elibonisa ubuhlungu benxeba lomkhonto uma ethi:

> *Kunjani nje, kunjani nje?*
> Manxeb' emikhonto,
> Eyi i, eyi i!
> Kunjani nje, kunjani nje?

Inxeba lomkhonto libuhlungu, umuntu uthi ejilajileka ebe esho ngomlomo ethi:

> Eyi i, eyi i!

Umuntu ogwazwe ngomkhonto uyathotshwa, nabantu bamphathe emanxebeni bathi:

Kunjani nje, kunjani nje?

Esibhanyini impi ayishayani ngezifuba. Umuntu uyajunywa, isitha simbone nganhlanye yena engasiboni, ezwe ngesigeklegekle nje umthofu ugcwale isisu. Ngenxa yokuthi isibhamu yisikhali somlilo, kungathekiswa ukuthi inxeba elenziwe yinhlamvu yesibhamu liphuma intuthu. Kunehubo elifakaza ukuthi isibhamu wugodo olushunqa intuthu:

Sithwel' ugod' olushunq' intuthu.

Empini yakwaCeza amaNgisi ehluleka wukunemba uDinuzulu. Imbongi kuNyembezi, (1978:109) ithi:

Unhlamvu zamdela kwaCeza,
Zashay' amagatsh' emithi.

Kunokuhlobana phakathi kwendawo yakwaCeza nokuba izinhlamvu zimceze okaNdaba.

ISAHLUKO 5

5.0 UKUSETSHENZISWA KWEZIFENGQO EMAHUBENI NASEZAGENI

5.1 **Isingeniso**

Kuyabonakala ukuthi amahubo nezaga kuhlobene nobunkondlo. Lobu bunkondlo bamahubo nezaga bungeze baphumelela uma izifenqo zingekho. Umsebenzi wezifengqo wukunothisa, ziyolise futhi zihlobise ubunkondlo obuqukethwe ngamahubo nezaga. Akulona ihaba ukuthi izifengqo zenza ukuba igama elisemsebenzini wobuciko lihlube udlubu ekhasini kunoma izifengqo zingasetshenziswanga. UMaphumulo, (1987:10) uzichaza kanjena izifengqo:

> Isifengqo sisho ukusetshenziswa kwegama, isisho noma ukukhuluma ngendlela engajwayelekile engafani naleyo esiyaziyo ukuze inikeze umqondo othe phecelezi.

UFogle, (1962:22) ubuka izifengqo njengamagama kumbe izisho ezinenhlese yokuqhathanisa nokuyolisa ezinkondlweni:

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

Ziyavela-ke izifengqo emahubeni kanye nasezageni. Vele ukuhaya nokufengqa ngamathe nolimi. UNtuli, (1984:150) uveza umqondo wokuthi abanye ongoti babuka izifengqo njengengxenye yezimo zokukhuluma:

> Some critics consider imagery as a sub-category of symbolism.
> In Shiplay's work (p408) we find the image as one of the four

> levels of expression which are *manifestations of symbolism*.
> The other approach, however, is the consideration of symbolism under imagery.

Kulokhu akushoyo uNtuli ngenhla, ufakaza ngoHeese no Lawton, (1975:62):

> .....we employ the word 'image' as a general term and the word 'simile', 'personification', 'metaphor' and 'symbols' as specific terms indicative of different kinds of images.

Kulesi sahluko sizobheka izifengqo njengoba zisetshenziswa ngabantu emahubeni nasezageni.

5.2 Isifaniso

UMaphumulo, (1987:11) usichaza kanjena isifaniso:

> Isifaniso singukuqhathanisa phakathi kwezinto ezimbili ezahlukene kepha ezinokufana okuthile, isifaniso sivamisa ukusebenzisa noma siqalise ngezakhi zokufanisa o-njenga-, -fana-, -nganga-, kuhle-, okwe-, sa-, njalonjalo. Uma izingxenye zombili zesifaniso zishiwo akudingi kube khona izakhi zokufanisa.

UNtuli, (1984:151) isifaniso usibuka kanjena:

> *It is chiefly through comparison that poets try to make* meaningful communication of difficult concepts to their audience. The poet usually compares two things from otherwise dissimilar fields because those things share a common feature. In a simile this comparison is explicitly announced by the word 'as' or 'like', which in Zulu is the prefix 'njenga-' or similar formatives.

Njengokulandisa nokuchaza kukaMaphumulo, (1987:11) noNtuli, (1984:151) ngenhla, kuyavela ukuthi isakhiwo sesifaniso sicace kahle futhi asiphumputhwa. UPierce no Pierce, (1973:34) bavele bayihlabe esikhonkosini ikhonkobale uma bethi:

> Because of its structure, a simile is likely to sound more
> arranged and formal, less startly than metaphor.

Ubungoti nobunyoningco bokuhleleka kwesifaniso obuvela emahubeni nasezageni, budala ukuba amahubo nezaga zesiZulu kubukwe futhi kuphathwe ngesinwe esifanele umsebenzi wobuciko.

UVilakazi, (1946:32) uveza ihubo elinesifaniso elithi:

> Unongwaphungwaphu:
> Ukugwaza ngokuphanga, weMbuyana!
> Umnandi njengoshukela kaMbuyana.

Kuleli hubo ukugwaza kukaMkhungo, iqhawe lakwaMandlakazi, kufaniswa nokukayise uMbuyana. Ubumtoti bokuhlabana empini bunjengobumnandi bobucoficofi bukashukela olimini. Lesi sifaniso sisetshenziselwe ukuqhathanisa ufuzo, hhayi lwenswebu kuphela kepha olwezenzo phakathi kukaMkhungo noMbuyana.

Uma umlobokazi ehuba ngaphambi kokuba kusine ikhetho, uke athi:

> Ubaba wayengangezwe!
> Wayengangezwe
> Ubaba wayengangezwe

Ubukhulu bukayise walo mlobokazi budalelwa wudumo lwakhe. Baningi abantu abeza odwendweni, asebezokwazi uyise walo mlobokazi. Ngaphandle kwalokho, uyise womlobokazi mkhulu enhliziyweni yomntanakhe, umlinganisa nezwe:

u- + -nganga- + izwe
\ /
-e-
ungangezwe.

Lokhu kusikhumbuza izibongo zenkosi uShaka, kuNyembezi, (1978:26):

Wen' omkhulu kakhulu,
Ongangezwe lakho,
Ongango Mpehlela noMaqhwakazi,
Ongangesihlahla esisokhalweni kwaMaqhwakazi,
Esasihlal' amaNdwandwe namaNxumalo.

Ukuba khona kwesifaniso ezibongweni eziyisizinda sobunkondlo bomdabu, kukhomba ukuthi isifaniso siletha lowo msoco emahubeni. Kusehubeni lomgcagco futhi, lapho umlobokazi ehuba ihubo eliyisicelo sokuphathwa kahle yindoda yakhe, elithi:

Ungisize !
Ungangiphathis' okwenja yakho mkhwenyana,
Wangikhipha kweth' endlini.

Leli hubo liqhathanisa izinto ezimbili ezingefani. Umakoti muhle, uhlobile. UJohane, eSambulweni, 21:2 uthi:

Ngabona umuzi oNgcwele, iJerusalema elisha, wehla
uvela ezulwini kuNkulunkulu, ulungisiwe njengomlobokazi
ehlotshiselwe umyeni wakhe.

Inja yisilwane esilahlwa noboya. UJohane, eSambulweni, 22:15 uthi:

Ngaphandle kukhona izinja, nabathakathi, nezifebe,
nababulali, nabakhonza izithombe, nabo bonke abathanda
nabenza amanga.

Akumele-ke umakoti akhishwe kwabo kodwa abuye abe ngaphandle kwenhliziyo yendoda yakhe. Akufuneki ukuba aphathwe kabi. Akufuneki ukuba asebenze kodwa angabongwa njengenja yona exosha inyamazane ize iyibambe kodwa ibongwe ngamathambo ayo noma ngengoloyi, futhi nayo esimatiswe ngamanzi.

Uma abantu beyiviyo elikhulu baye bacabange ukuthi bangayinqoba kalula impi. Impi ayinqotshwa ngobuningi bamabutho kodwa inqotshwa ngesu. Leli hubo elilandelayo liveza ukungabi nandaba nentululwane yamabutho:

Sobashaya noma bengangotshani!
Ingani bayasazi,
Bayasaz' ababhemi.
Sonani?

Basuke sebebaningi kakhulu abantu uma sebengangotshani. Lezi zishingi zibuye zifane notshani ngenxa yobuluhlaza bamakhanda azo. U-Isaya, 40:7 uthi vele abantu bawutshani:

> Utshani buyabuna, imbali iyavuthuluka, ngokuba umoya kaJehova uyaphephetha kukho. Impela abantu bangutshani.

5.3 Isingathekiso

Isingathekiso siyagagula, asifani nesifaniso sona esithi into okukhulunywa ngayo ifana nani. UMaphumulo, (1987:12) uthi:

> Umehluko phakathi kwesingathekiso nesifaniso wukuthi isifaniso sifanisa ngokuqondile kanti isingathekiso sifanisa ngokugudlisela.

U-Untermeyer, (1968:225) ubona ukuthi isingathekiso sichaza ngendlela ethe xaxa kunesifaniso:

> A metaphor is usually more effective than a simile because it makes an instant comparison and an imaginative fusion of two objects without the use of explanatory prepositions.

5.3.1 Isingathekiso esifile

Ngesingathekiso esifile uMaphumulo, (1987:12) uthi:

> Kukhona izingathekiso esezaba yinkulumo ejwayelekile, esezaze zemukelwa ukuba zibe yingxenye yalokho esikukhuluma nsukuzonke.

UNtuli, (1984:161) uthi izingathekiso ezifile:

> ....can be regarded as dead metaphors because
> they are already part of every day language.

5.3.1.1 **Isingathekiso esifile emahubeni**

UVilakazi, (1946:32) uveza ihubo lamaNgoni aseMalawi elinamazwi athi:

> Ngizwe ngomoya kaBhambatha ukuthi kuyadliw' eSandlwana.

Umoya umele umuntu. Ngenxa yokwejwayeleka kokuthi abantu abahletshelweyo bathi izindaba bazizwe ngomoya, lokhu kukhuluma sekuphenduke isingathekiso esifile. Kunokuxhumana futhi ukuzwa ngomoya nokubikezela ukuthi kuzofiwa eSandlwane, ngoba amazwangomoya ngamanqe. Ukudla kwamanqe okwakuzodliwa eSandlwane yizidumbu ezazizosala empini. Izinkulumo ezadalela impi yizo eziwumoya owawubhebhethekisa okomlilo wequbula owadalela ukukhothama kwamakhanda amadoda eSandlwane. Lesi sishingishane somoya sadalela ukufa kwamaNgisi namaZulu eSandlwane, kwandisa isikhashana sokuba abantu kebadle kwehle ezweni labo.

UMargaret, (s.a:9) uveza umugqa othi:

> Bayimis' uluthi lomkhonto
> Usuk' ungcengc' uhlale phezulu.

Lo mugqa usuyilahlile ingqikithi yokuqala yalokho obekushiwo. Umkhonto awukwazi ukuzisukela ungqengqe uhlale phezulu. Ukumiswa kothi lomkhonto akuchazi ukuthi usuwumuntu ongasuka ahlale lapho ethanda khona. Kukulo futhi leli hubo lapho umkhonto uqhathaniswa nomuntu:

Yo magwaza ngomunwe waqhuqhumba.
Isandla sokudlela ngesokungcongca.

Akukho muntu ongagwaza omunye ngomunwe kodwa umgwaza ngomkhonto. UVilakazi, (1946:33) uchaza lokhu kuqhuqhumba ngokuthi wukuvuvuka. Wumuntu ogwazwe ngotshumetshu ovuvukalayo. Kufanele-ke avuvukale ngoba inxeba likatshumetshu alibonakali, ngakho-ke akophi negazi lophela ngaphakathi. Ukuvulwa kwenxeba likatshumetshu ukuze lophe kungathekiswa nokungcongcwa kwengane ngomuzi lapha ngemuva ukuze kuphume igazi elibi nelona isimilo somuntu. Umuzi okungcongcwa ngawo ungathekiswa nomkhonto ongena kumuntu maqede kugobhoze igazi. Leli hubo liveza ukuthi abantu baseMalawi bangamavaka, angabulawa nayizalukazi ezingcongca izingane ebuNguni. Kubuye kuvele nomqondo wokuthi igazi lezitha alinasithunzi, ukufa kwazo kuletha injabulo njengoba kuba nenjabulo emndenini uma ingane isingcongciwe. Kwayona ingane ikhala ngaleso sikhathi isezwa ubuhlungu bomuzi. Emva kwalokho ihambe iyodlala.

UMargaret, (s.a:9) ungathekisa igaqa (umkhonto) nesilwane:

Igaqa lidla likholwa.

Ukuthi uyadla qede weneliswe kumbe ukholwe yisu lokuphica. Phela eziphicwaphicwaneni into engaphili ike yenziwe iphile. Empeleni igaqa lisetshenziswa wumuntu ukuba ligwaze. Uma ligwaza ukudla komkhonto kungena emzimbeni womuntu maqede ingwazi yeneliswe. Ize isho uma isihlabana ithi:

Ngadla!

UVilakazi, (1946:14) uveza ihubo elinomugqa ophatha imbokode:

Ahlom' ahlasel' uNdaba,
Wayigingq' imbokodo.

Uma impi ishayana ngezifuba, kugingqika izidumbu, zidunuselane njengamathanga ensimini. Ukugaya amabele ngembokode etsheni kufana nokufihliza impilo yomuntu ngetshe. Uma umuntu esaphila, usuke esadla amabele anhlamvana. Ukuchitheka kwegazi kuyawangcolisa amabele (impilo), yikho uNtuli, (1975:56) ethi uma eletha izahlulelo kubakhunkuli elibeka ngembaba athi:

Kubo ngingowokuchathwa ngebhayi,
Ngingowokujojwa ngolumabhaxa;
Kubo ngingowokuphoswa phezulu,
Ngize ngibuy' amabel' ebomvu.

Yile mbokode ayiginqayo lo hodoba eyenza amabele abe bomvu. Kuseyikho futhi ukuginqa imbokode ukugxoba amakhambi nokuqotha amakhubalo okuqhatha intelezi yempi. Yile ntelezi edala ukuba uma impi kaNdaba isihlasela, kuthiwe iqotha imbokode nesisekelo.

AmaZulu akholwa wukuthi kungcono ukuyivimba okhalweni kunokuyikhipha ekhaya impi. Leli hubo elilandelayo lingathekisa amabutho nomgoqo ovimba izitha ukuba zingangeni ekhaya:

Yith' umgoq' ovimb' okhalweni.

Empeleni imigoqo ivalela izinkomo ukuba zingaphumi esibayeni ziyokona. Imigoqo engamabutho ivimba izitha zenkosi ukuba zingangeni zizoxova izwe lenkosi.

Kusenhliziyweni yalelo nalelo butho ukuthanda impi. Uma induna ivimba amabutho ukuba angalwi, ahuba athi:

Khuluma nduna!
Wayinyathel' emsilen' inyamazane?
Sidedele koze kube nini?

Leli hubo liveza ukuthi amaviyo anyatheliwe ngokwephucwa amalungelo okulwa. Bekufanele kube yizitha inyamazane ngoba ngokuvama yinyamazane ezingelwayo, ihujwe yizinja zabazingeli. Kuleli hubo ngamaviyo ayekiswa ukulwa, yize enamajubane njengezinyamazane. Wukukholiseka-ke lokho.

Ekuqhathanisweni kwemisebenzi yenja neyenyamazane ngenhla, sithola amabutho eziqokela ukuthi emva kokufa, ayophenduka inja ebomvu:

> Wathinta thina!
> Wathint' abangasekufa,
> Safa saphenduka
> Saphenduk' inj'ebomvu.

Uma kuzoliwa, la mabutho asezwe ngandlebenye ukuthi azobulawa ahuba athi:

> *Kukhon' inkom' ezohlatshwa!*
> Yithi!
> Inkom' ezohlatshwa!
> Yithi!

Yize inkomo isetshenziswe njengesingathekiso kuleli hubo kodwa ibuye imele ukubhuqa izitha ngokuzifumbathisa umlayezo wokuthi:

> -umzungulu ubopha womile.
> -nentuthwane iyalithwala itsheketshe.

Kuyacaca kuleli hubo ukuthi liqukethe amazwi ashiwo yiviyo kodwa libe lingawasho. Akekho umuntu ongavuma ukuba yinkomo ezohlatshwa, afe engazendlalelanga.

UDonda, (1997:12) uthi:

> Uma inkomo ingase ibe nenhlanhla yokubona futhi
> iwazi amandla enawo ngeke ivume ukuba iboshelwe, ilime
> amasimu engavunyelwe ukuwavuna, ithuthe izigxobo zokwakha
> ijele layo, isengwe lonke ubisi engabe luncintwa yinkonyane
> yayo. Uma ike yagodla ishawe ishiywe ulimi. Phela basuke
> begabe ngokuthi nenkomo iyashayelwa ubisi lwayo. Inkomo

ingeze yavuma ukuboshwa isondezwe epalini ingone lutho.
Ingeze yavuma ukuba igwazwe emhlabankomo ife
ingazendlalelanga. Nezinye izinkomo zingalwa kugobe
izimpondo kuphume nezinselo uma zibona enye yazo
isidindilizile. Ngabe zilwa ngakhona zibona umfowabo
ehlinzwa ngabantu bezijabulele sengathi akwenzeke lutho.

Amabutho abuye aqhathaniswe nezilwane ezinolaka njengeziqanda njengakuleli hubo:

Sibashaya benje!
Umnt' othinta thina,
Umnt' othint' iziqand' ematsheni.

Iziqanda ezihlala ematsheni kumele zibe nolaka. Zisuke zixakwa wukuthi umuntu usuke ezofunani etsheni. Akukho zithelo ezimila ematsheni. Iziqanda zinesihlungu esibi. Otinyelwe yizo uvuvukala ngomzuzwana nje. Amabutho awesukeli *muntu* kodwa lowo owachukuluzayo *uhlangana nezimbila* zithutha, ziholwa ngemhlophe phambili. Uma amabutho enolaka njengeziqanda kumele inkosi ifane nenyoni. UHlongwane, (1995:3) uthi:

Inyoni yaphezulu.

Inyoni inesikhundla esithe xaxa kunesinambuzane. Inyoni ayinazo izimpiko kodwa inamaphiko okundizela phezulu lapho isinambuzane singefinyelele khona. Kulula ukubulala isiqanda kunenyoni. Obulele isiqanda akatholi ludumo kodwa kuyaziwa ukuthi:

Inyoni ishayelwa abakhulu.

Leli hubo elilandelayo linezingathekiso ezintathu, isitimela, uthuthu kanye nomlilo:

Wesitimela ded' endleleni!
Luyez' uthuthu,
Olwacish' umlilo.

Izitha zingathekiswa nesitimela samalahle kumbe sentuthu. Yisitimela phela inyoka enkulu egwinya abantu ngezimbambo ihambe nabo, iyobalahla kwamamangalahlwa. Amalahle alesi

sitimela agcina esewuthuthu. Uthuthu kubuye kube ubhatata oshiswe emabibini waze wavuthwa. Ukuba mnyama kothuthu kubonisa umehluko phakathi kwempucuko yaseNtshonalanga efike nezitimela, indlela yabo yokulwa esebenzisa izikhali zomlilo kanye nabantu abansundu. Umlilo wochuku oluza nempucuko yaseNtshonalanga ungehluleka uma abantu behlangana bayibambe lapho impi ishisa khona. Isitimela singadeda endleleni, kuthi abantu abansundu basebenzise ubuningi babo ukucisha umlilo wengcindezelo.

5.3.1.2 **Isingathekiso esifile ezageni**

Kunezaga ezingathekisa amabutho kanye nenkunzi. UBhengu, (1983:53) uveza isaga esithinta inkunzi:

Shi! Shi! Shi! Shi-i!
Hhayi sinamandla ethu.
Inkunzi! Inkunzi! Inkunzi!
Hi-i! Inani?
Yoz' ikhothe!

Isithombe sempi esidlala ezingqondweni zamabutho akhuza lesi saga, siveza ukushishilizisana kwezinkunzi ezimbili ezinamandla acishe alingane. Ubunkunzi bala mabutho omabili bukhomba ukuthi noma ingahlabi ngakumisa, kodwa iyogcina ibovulekile eyezitha. Lesi saga sibuza ukuthi le nkunzi yezitha ayigobi nje inani? Kuyacaca ukuthi impi yezitha noma inenkani yeselesele kodwa iyogcine iyikhothile imbenge yomile.

Amabutho anolaka angathekiswa nenkunzi emdaka, okuthi uma ilwa ingabi nandaba nokuthi izongcola ngoba vele isikhumba sayo asigqamile. Isaga sithi:

Wawuthini kithi?

Wawuthini kithi?
Kush' inkunz' emdaka,
Wawuthini kithi?

Kuyazisho nje ukuthi yisingathekiso lesi. Wawuyizwaphi inkunzi yenkomo ibuza umbuzo othi wawuthini kuyo?

Ukuzondeka kwamabutho, ukubuya kwawo kaningi lapha ishisa khona impi, ukuphunyuka kwawo emikhontweni yezitha kuwenza abe yizinkunzi ezimidwayidwa. Lesi saga esilandelayo siveza ukuthi la mabutho angathekiswa nenkunzi engenampondo. Lokhu kucacisa ukungabi nezikhali eziyingozi:

UNompunyumpunywana!
Yithi!
Inkunz'engenampondo!
Yithi!
Abahlala beyithibela!
Yithi!
Zonk' izibaya ngezibaya!
Yith' uNompunyumpunywana,
Inkunz' engenampondo,
Abahlala beyithibela,
Zonk' izibaya ngezibaya.

Awekho amabutho angaba nesibindi sokukhuza lesi saga ebe ngempela engenazo izikhali. Uma kuyiqiniso ukuthi ayinkunzi ensizwa, kudela owaziyo ukuthi aphunyuka kanjani ezitheni zawo?

Yize inkomo ekhalima kakhulu ingenalubisi kodwa amabutho anqobayo, azishaya izifuba, azibize ngezinkunzi ezihlabayo:

Umnt' ekhuluma!
Umnt' ekhuluma zinsizwa!
Uyakhuluma!

Ukhuluma nobani?
Yafik' inkunzi yahlaba.

Ukuhlaba kwenkunzi kungathekisa ukuhlabana kwamabutho enkundleni yempi.

Ukwedelela emabuthweni kungathekiswa nenkukhu ethi ingasutha ikhwele phezu kwabantu:

Ikhuzen' le nkukhu!
Ikhuzen' le nkukhu,
Esuth' isuth' isuthe
Ikhwele phezu kwethu.

Kuyadabukisa ukuba kwedelele umuntu ongakwazi ukuzivikela njengenkukhu. Ukukhwitshizwa kwayo kukhomba ukukhuzwa kwayo. Akafuneki umuntu odlile emaviyweni. Kuyichilo ukuba umuntu aqhube imbuzi ephethe isihlangu. Umuntu osutha, asuthe, asuthe, edelele abantu emaviyweni uvamisa ukuba nezingozi ezigcwele ikhanda.

Kunesilwane esithi uma sihlehla, sibuye ngomfutho omubi. Yinqama-ke leyo. Amabutho alwa ehlehla avama ukuba akhuze isaga esithi:

Yahlehla!
Iyahlehla,
Yahlehla.
Iyahlehl' inqama.

Abanye bathi:

Yahlehl' inqam' umahlehla!
Yahlehla.

Kuyinto eyamukelekile ukuthi ukuhlehla kwenqama akuyikho ukubaleka kodwa ukuthatha amandla okuya phambili. Ukungqubulana kwezinqama, kuqathake amabhungane kufakaza ukuthi kuyancomeka ukuba kusetshenziswe isu uma kuliwa. Ukuhlehla kwamabutho kanti

enzela ukuthola ithuba elingcono lokuhlasela akuyibo ubuvaka.

UKhumalo, (1993:65) uveza isaga esingathekisa amabutho namabhubesi:

INDUNA	:	Nang' ethint' amabhubesi!
IMPI	:	Wathint' amabhubes' amabhubesi! Umlil' ovuthayo! Ovuthel' izigaba zizonke.

Amabutho aqhathaniswe namabhubesi kanye nomlilo ovuthayo. Ibhubesi linamehlo abomvu navutha umlilo wolaka. Amabutho athukuthele agqamuka umlilo emehlweni njengebhubesi.

Kukhona izindlela zokulwa lapho isitha sicasha khona, lowo ozohlaselwa angasiboni isitha sakhe. Wumthetho wezinyoka lowo, zelulekwa ukuba zihuquzele ngesisu bese zigalela isithende somuntu. Umuntu oyiqili ungathekiswa nenyoka. Sifakaza lokho lesi saga:

Watibiz' inyoka!
Watibiz' inyoka,
Umnt' etibiz' inyoka.

Obunye ubunyoka obenziwa ngamabutho wubumbuka.

UKhumalo, (1993:69) uveza isaga kumbe isiqubulo sokukhuzela intombi esinomugqa othi:

Akukho ntombi yaqom' inyamazane.

Ukungathekiswa kwensizwa nenyamazane kunemiqondo emibili. Insizwa engasebenzi nengenankomo zokulobola inobunyamazane. Phela intombi iqomela ukugana.

Uhlangothi lwesibili olobushimane. Uvukuvale uqhathaniswa nenyamazane. Uma insizwa

iyokweshela, iba yinja, intombi ibe inyamazane. Umjendevu uba wumgodi onganukwanja. Uma-ke insizwa ingazingeli, kodwa ibe ingenantombi kusho ukuthi yiyo esifisa ukweshelwa, ibe yinyamazane. Kuyacaca-ke ukuthi isiyoze ife ingenamkhwekazi. Ayikho phela intombi engaqoma inyamazane. Intombi iqoma isesheli sayo.

5.3.2 Isingathekiso esinenhlese yesibanjalo

UDe Clercq, (1961:1) uthi:

> Die gramatiese term 'kopulatief' is deur Bantoetaalkundiges ontwikkel en toegepas om die' soort konstruksie waarvolgens verskillende woorde, stamme, woordsoorte en woordgroepe, uitgesonderd verba, wat hulle daartoe leen, predikatief aangewend word.

Kuyacaca-ke ukuthi isibanjalo sakhiwa kwezinye izingcezu zenkulumo ngokuguqula isivumelwano senhloko kumbe isiqalo. UDoke, (1973:215) uthi:

> A copulative is a word which does the work of a predicative, and which is formed directly from some other parts of speech by modification of the prefix or concord.

Uma isibanjalo sisebenza esingathekisweni, sinikeza incazelo enokujula. Isingathekiso esinenhlese yesibanjalo siyatholakala emahubeni nasesageni.

5.3.2.1 Isingathekiso esinenhlese yesibanjalo emahubeni

UDonda, (1997:72) uveza ihubo lezangoma elithi:

> <u>Uyingwe</u> mndiki,
> <u>Uyingonyama</u>,
> Sikhuphul' amandawe.

Umndiki nomndawe yimimoya eqhwakela abantu. Ukuba nolaka nokuba namandla kwale mimoya kungathekiswa nezilwane ingwe kanye nengonyama.

Kunehubo lesigekle lapho izinsizwa zigxeka khona abanakwabo elithi:

Wemnakwethu!
Ngeke ngikhulume nawe
Uyinja

Lezi zinsizwa ezihubayo ziyabacasukela abanakwabo ngenxa yenkolo yokuthi umlamu akalali emnyango. Ngumlamu lona obizwa ngenja. Inhlese yesibanjalo kulesi singathekiso icaciswa wuPosthumus, (1978:iv):

> Die vorm yinja (dit is 'n hond) word deur Ziervogel et. al, (1976:103) as 'n "copulative of identification" beskou en Isilwane siyinja. (Die dier is 'n hond) as 'n "descriptive copulative" Van Eeden, (1956:395) onderskei twee vorme as onpersoonlike-teenoor persoonlike kopulatiewe respektiewelik en Welmers, (1963:311) noem selke vorms albei identifiserende kopulatiewe.

5.3.2.2 **Isingathekiso esinenhlese yesibanjalo ezageni**

Lesi saga esilandelayo singathekisa izitha nezilwane zabathakathi impisi kanye nemfene uma sithi:

Kusasa kusasa!
Sishay' impisi,
Sishay' imfene.

Amabutho ezitha angathekiswa nezimpisi kanye nezimfene ngenxa yokuthi la mabutho abulala njengazo izilwane zabathakathi.

5.3.3 Isingathekiso esinesabizwana soqobo esinommemezi ochazayo

Emahubeni nasezageni, isabizwana soqobo siyafihlwa kumbe seqiwe bese selanywa wummemezi. Noma iso libona ummemezi sengathi yiwo oyinhloko yomusho, lokho kukhohlisa iso kuphela.

5.3.3.1 Emahubeni

Kuleli hubo elilandelayo, isabizwana soqobo sandulela ummemezi:

> Wena sitimela ded' endleleni!
> Luyez' uthuthu,
> Olwacish' umlilo.

Ummemezi, kuleli hubo uchaza futhi ukhanyisa isimo sesitha. Lesi sitha asigabe ngazikhali zodwa, kodwa sigabe ngokugwinya amasiko abantu, ulimi lwabo, indlela yokugqoka kanye nenhlonipho yabo. Le nyoka eyisitimela ihamba nabo abantu bagcine sekuyibo abalwa nabantu bakubo. Kuleli hubo amabutho akhuluma nesitha ngqo ukuba sidede endleleni, siyeke abantu baphile impilo yabo yomdabu:

> <u>Wena sitimela</u> ded' endleleni!

Isabizwana soqobo yiso esiveza ukuthi kukhulunywa nesitha ngqo. Kuyenzeka futhi ukuba isabizwana soqobo seqiwe bese ihubo lithi:

> Sitimela ded' endleleni!

Isitimela singathekisa isitha, nendlela esilwa ngayo, okuthi abantu behlezi becabanga impi ebomvu kanti indlela yabo yokucabanga isinqotshiwe.

Kuleli hubo elilandelayo isabizwana soqobo seqiwe, kwavela ummemezi yedwa:

Bayethe Nkosi!
Ndabezitha.
Zinyane lamakhos' akwaZulu
Nkonyane kaNdaba.
Uban' *ongathint' ibhubesi?*

Inkosi ingathekiswe nezinyane lamakhosi akwaZulu. Ibuye ingathekiswe futhi nenkonyane kaNdaba. Nasezibongweni kuNyembezi, (1978:115) imbongi ingathekisa uDinuzulu nenkonyane kaPhunga noMageba:

Mbala-ke wath' ukub' ufik' oThaka,
Kwath' iBhun' uPotolozi,
Wakwethwes' isigqoko,
Kwath' isigqoko sakufanela
Nkonyane kaPhunga noMageba.

Ukuba yizinyane nokuba yinkonyane kwenkosi kukhomba ukuthi ihlale ikhula njalo ngengqondo. Ukukhula ngengqondo kudinga umuntu owaziyo ukuthi igula lendlebe aligcwali.

5.3.3.2 **Ezageni**

Uma iviyo lihlaliswa phansi, induna imane ithi:

Ndabulaluvalo!
Ayihlale phansi.
Ndabulaluvalo!
Ayihlale phansi.

Indabulaluvalo wumuthi odala ukuba izitha zibe nengebhe. Uma izitha zithuthumela futhi zingenwe ngamanzi emadolweni, zishayeka kalula. Amabutho ayenqena ukuhlala phansi, esaba sengathi azoshaywa yizinsizwa ehlezi phansi. Induna yezinsizwa imane iyikhuze le

ndabulaluvalo efakwe ezitheni ukuba yehlele ngezansi. Isuke ifumbathisa amabutho ewaholayo ukuba angabi novalo entanyeni njengexoxo. Ifuna ukuba ame isibindi angethuswa wukukhonkotha kwekhanka.

5.4 Ifanamsindo

UMaphumulo, (1987:13) uthi:

> Ifanamsindo lisho ukuphindaphinda ongwaqa abafanayo emshweni owodwa. Lokhu kuwukudlala njena ngongwaqa abathile ukuze baveze isigqi, umgqumo othile emshweni.

Emahubeni nasezageni ifanamsindo aligcini nje ngokwenza isigqi, umgqigqo kumbe umgqumo kepha lithasisela futhi landise ingqikithi yencazelo yehubo kumbe isaga.

5.4.1 Ifanamsindo emahubeni

UNyembezi, (1978:32) uveza ihubo elalihutshwa ngesikhathi sikaShaka elithi:

Waqedaqed' izizwe,
Uyakuhlaselaphi na?
Hhe, uyakuhlaselaphi na?
Wahlula amakhosi,
Uyakuhlaselaphi na?
Waqedaqed' izizwe,
Uyakuhlaselaphi na?
Hhe! hhe! hhe!
Uyakuhlaselaphi na?

Kuleli hubo ifanamsindo lihleleke kanjena:

hl	s	l	w	y	k	ph	n	q	d	z	hh	m	kh	INANI
6	6	6	5	5	5	5	5	4	4	4	4	1	1	61
9,8%	9,8%	9,8%	8,2%	8,2%	8,2%	8,2%	8,2%	6,6%	6,6%	6,6%	6,6%	1,6%	1,6%	100%

Imisindo ephindaphindeke kakhulu kuleli hubo yilena

-hl- > -hlasela no-hlula

-s- > -hlasela namakhosi

-l- > -hlasela nohlula

Lokhu kuphindwa kwale misindo kula magama kuveza ukuhlaselwa kwamakhosi kuphindelelwa. Ukuhlasela nokwehlula amakhosi kukhomba ukuthi u-hl-; -s- no -l- kungu-29,4% walo lonke leli hubo.

Imisindo elandelayo ingu 8,2% umunye. Nansi-ke leyo misindo:

-w-; -y-; -k-; -ph-; -n-.

Le misindo isiyonke ingu -41% walo lonke leli hubo.

U-w- utholakala kula magama:

waqedaqed' izizwe

wahlula amakhosi

waqedaqed' izizwe.

Lo wa- no -we kuxhumanisa isenzo nebizo. Uwa- ukhomba ukuxhumana kwenkathi edlule neyamanje u- + -a- + -qedaqeda

u- u- isivumelwano senhloko.

u- a- isakhi senkathi ekade yedlula.

u- -qedaqeda isiqu sesenzo esiphindwaphindiwe.

u- u-+-a- > wa- + -qedaqeda > waqedaqeda.

Umsindo wesiqu sebizo izizwe sinikeza umsindo u-we ofuze oka -wa-

U-ph- no -n- kumele le *mibuzo* efanayo.

Uyakuhlasela phi na?

Abantu banhlangothi zombili sebephelile. Kunomqondo wokuthi inkosi ayipheze ukuhlasela ngoba sekwanele. Nokufa kuthiwa akudle kuzishiyele. NamaNdiya *empini* yawo noZulu ngo *1949* aze akhala *athi:*

Hhayi bulala zonke,
Shiya lo mbewu.

U -hhe- emgqeni wesithathu no-
Hhe ! Hhe! Hhe!

osemgqeni wesishiyagalombili uveza umqondo wokusabela uma amabutho ebizwa yinkosi eyohlasela. Omunye umqondo owokubuza ukuthi inkosi isiyohlaselaphi uma bonke abantu, amakhosi nezizwe sekuphelile na?

KuNyembezi, (1978:57) kunehubo elahutshwa ngamabutho kaDingane mhla eyoficezela inkomo kaHaga esibayeni saseMgungundlovu elithi:

Hhe, Yaye!
Muntu wakwaZulu,
Wathi kayikungen' eNgome,
Sangena,
Sakhuz' iwawa.
Ubuza ba kulokhu?
Nawe Nhlanganiso
Wawuphik' inkani,
Wawuthi kayiyuwushis' uMhlahlandlela,
Kawusekho!
Hhe, yaye!

w	y	k	n	s	ng	m	z	l	kh	hh	th	b	hl	INANI
11	7	7	5	5	4	3	3	3	3	2	2	2	2	59
18,6 %	11,8 %	11,8 %	8,5%	8,5%	6,8%	5,1%	5,1%	5,1%	5,1%	3,4%	3,4%	3,4%	3,4%	100%

Kuleli hubo umsindo ophindwaphindwe kakhulu, waba wu -18,6% wehubo lonke wu -w kanje:

Muntu wakwaZulu,
Wathi kayikungen' eNgome,
Sakhuz' iwawa
Nawe Nhlanganiso.
Wawuphik' inkani
Wawuthi kayiyuwushis' uMhlahlandlela,
Kawusekho.

Ukuphindwaphindwa kwalo nxankamisa kubonisa ukuthi amaBhunu ayengaluzwa ulimi lwesiZulu. Lobu bu -wu-wu-wu-, kubikezela umsindo wokukhala uma amabutho kaZulu esefike qathatha ngejozi. Phela lo msindo uhambisana nomsindo wokukhala komabhengwane okuyizinyoni zabakhunkuli, okulandela ukufa nezililo lapho izikhova zike zakhala khona. Umsindo othi:

iwawa,

ukhomba isaga esethusayo. Uma umuntu ethuswa kuthiwa:

Wa! Wa!

Kuseyilo leli fanamsindo elikhomba ukuthi kukhona abasebeyishaya emuva, beyishaya phambili. La mambuka ayebuswa wumqondo wokuthi uZulu engehlulwa yisigejana samaBhunu:

Nawe Nhlanganiso.
Wawuphik' inkani.
Wawuthi kasiyuwushis' uMhlahlandlela.
Kawusekho.

Leli kwakuyihubo elidala elaqanjwa ngesikhathi sikaShaka. Laqanjwa emva kokuba uShaka

ehlasele umhume kaBheje Khumalo owawusehlathini eNgome:

Wathi kayikuNgen' eNgome.

UNyembezi, (1978:59) uyichaza kanjena iNgome:

> ENgome kukhona umhume lapho uBheje wakwaKhumalo wayecasha khona uma kukhona ingozi ayenqenile. Indlela yayiyinye kuphela engenela kulowo mhume-ngokucaca emthini. Yayingekho indlela yokuwuqhamukela ngaphezulu lo mhume. UBheje-ke ubeyaye aqhube izinkomo azifake ehlathini laseNgome, yena abese ecaca emthini ayongena emhumeni wakhe. Waze wakuzwa uShaka ukuthi uBheje lo ucasha emhumeni, nokuthi ufinyelela kuwo ngokucaca emthini. Nembala kuthe ngelinye ilanga ukuba ezwe uBheje ukuthi nangu uShaka, wanikela khona enqabeni yakhe.

Kungesikhathi sikaDingane lapho uBheje ahlaselwa khona. Impi yangena eNgome, yabuya nezinkomo. Imbongi kuNyembezi, (1978:60) ithi:

Obhambath' iNgome phezulu,
Zaphum' izinkomo zikaBheje zamlandela.

Uma-ke impi kaZulu yakwazi ukungena esinindolweni sehlathi iNgome, yangena emhumeni obucayi kaBheje, yayingehlulwa yini ukungenela amaBhunu esibayeni saseMgungundlovu onduku zibomvu na?

UKhumalo, (1993:48) uveza ihubo lezinsizwa elinefanamsindo kanje:

IGOSA	:	Ngeke ngiphinde, ngiphinde Ngingene kwaMzondwase.
IBUTHO	:	Zish' umhlabath' uyaphenduka nonyaka.
IGOSA	:	Ngeke ngiphinde, ngiphinde Ngingene kwaKhokhovula.
IBUTHO	:	Zish' umhlabath' uyaphenduka nonyaka. Sekuthakath' amakholwa nezinyanga, Sekuthakath' amakholwa nezinyanga, Hhaleluya! Zish' umhlabath' uyaphenduka nonyaka.

NG	K	ND	PH	N	TH	NY	Z	M	Y	KH	S	SH	HL	B	L	W	KW	INANI
12	12	8	7	7	6	5	5	5	4	4	3	3	3	3	3	2	2	94
12,8	12,8	8,5	7,4	7,4	6,4	5,3	5,3	5,3	4,3	4,3	3,2	3,2	3,2	3,2	3,2	2,1	2,1	100%

Imisindo evele kakhulu kuleli hubo wu-ng- no -k-. Umunye nje ungu -12,8%, okuchaza ukuthi yomibili ingu -25,6% wehubo lonke. Le misindo ephindiwe ingomalakeni. U-ng uvela kanjena:

> Ngeke ngiphinde, ngiphinde
> Ngingene kwaMzondwase
> Ngeke ngiphinde, ngiphinde
> Ngingene kwaKhokhovula.
> Sekuthakath' amakholwa nezinyanga
> Sekuthakath' amakholwa nezinyanga.

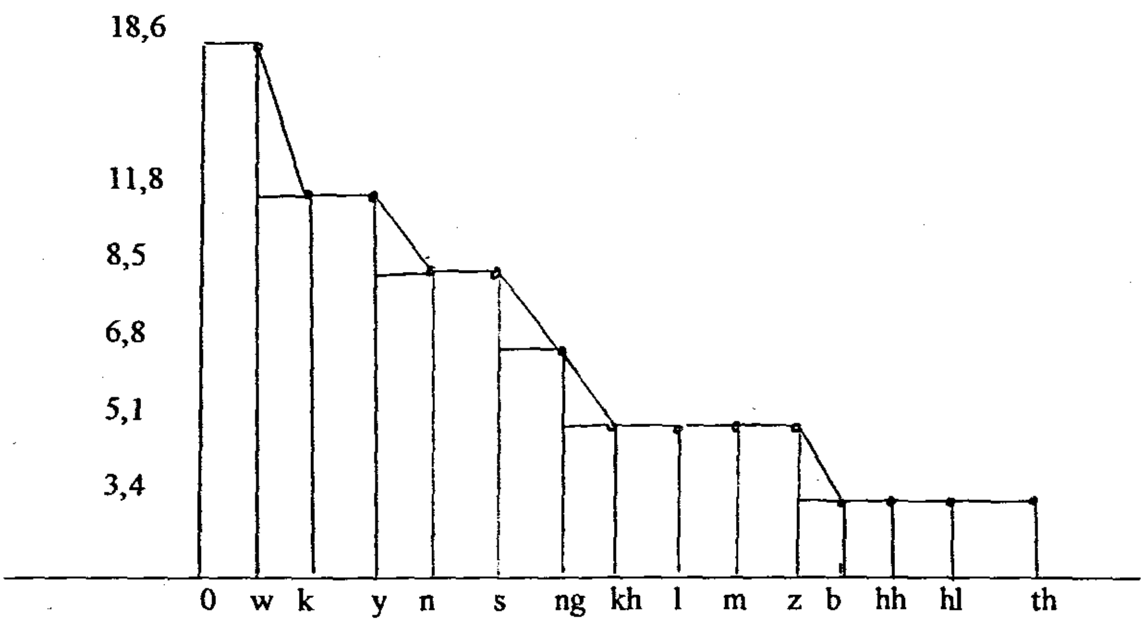
Ukuphindwa kwalo msindo kugcizelela ukuthi lona ohubayo ngeke aphinde angene kwaMzondwase noKhokhovula. Isizathu salokhu kunqathuza sivezwa wukuphindwaphindwa kuka-k kanjena:

> Ngeke
> Ngeke
> Umhlabath' uyaphenduka nonyaka,
> Umhlabath' uyaphenduka nonyaka,
> Sekuthakath' amakholwa nezinyanga,
> Sekuthakath' amakholwa nezinyanga,
> Umhlabath' uyaphenduka nonyaka.

Nonyaka umhlaba uphendukile. Izinyanga ebezelapha abantu seziyabasokoca. Amakholwa abeshumayela ukukhanya asehamba izindlela zobumnyama zokuthakatha. Induna ibona kungcono inqamule unyawo lwayo, ingabe isalubhada kwaMzondwase ongukhokhovula kaMashiyakukhalwa womthakathi.

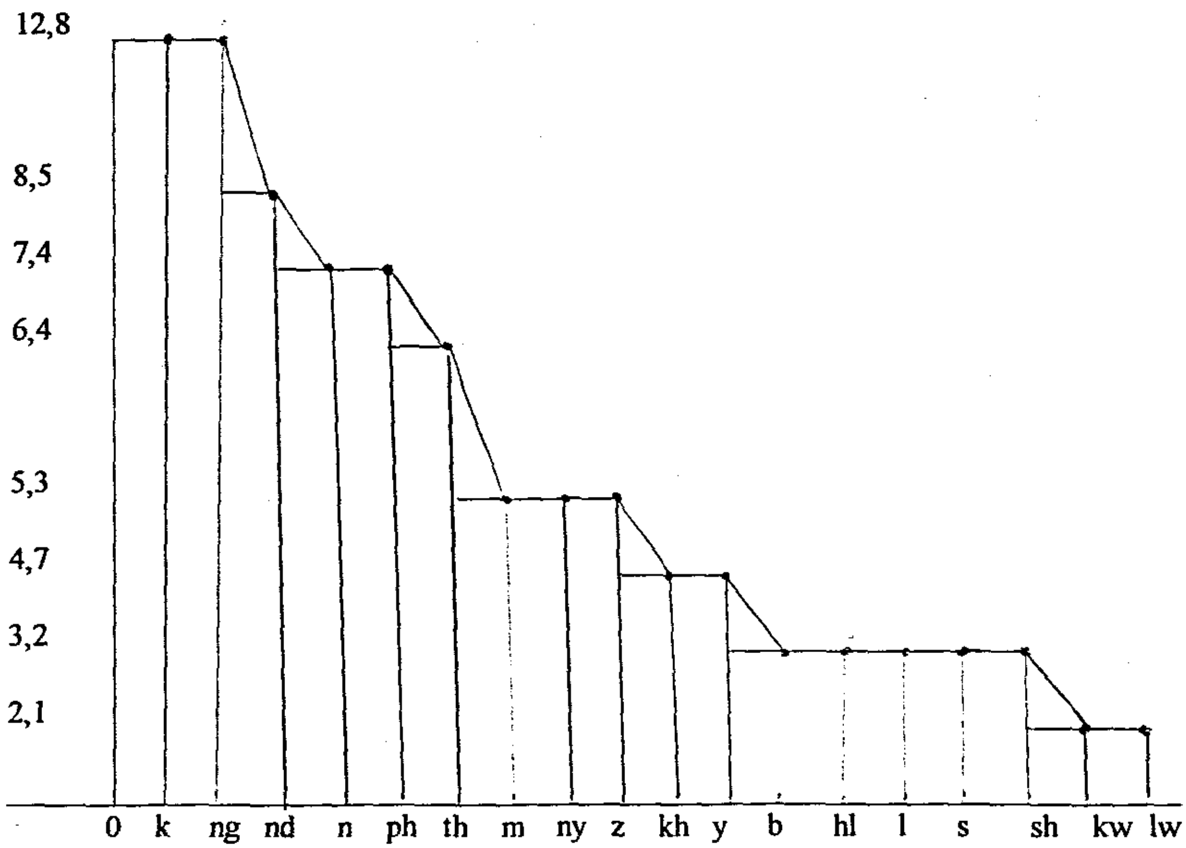
Imisindo esehubeni elikuNyembezi, (1978:57) nelikaKhumalo, (1993:48) ingabuye iboniswe nangemidwebo kanjena:

a) ElikuNyembezi, (1978:57):



IMISINDO

b) ElikuKhumalo, (1993:48):



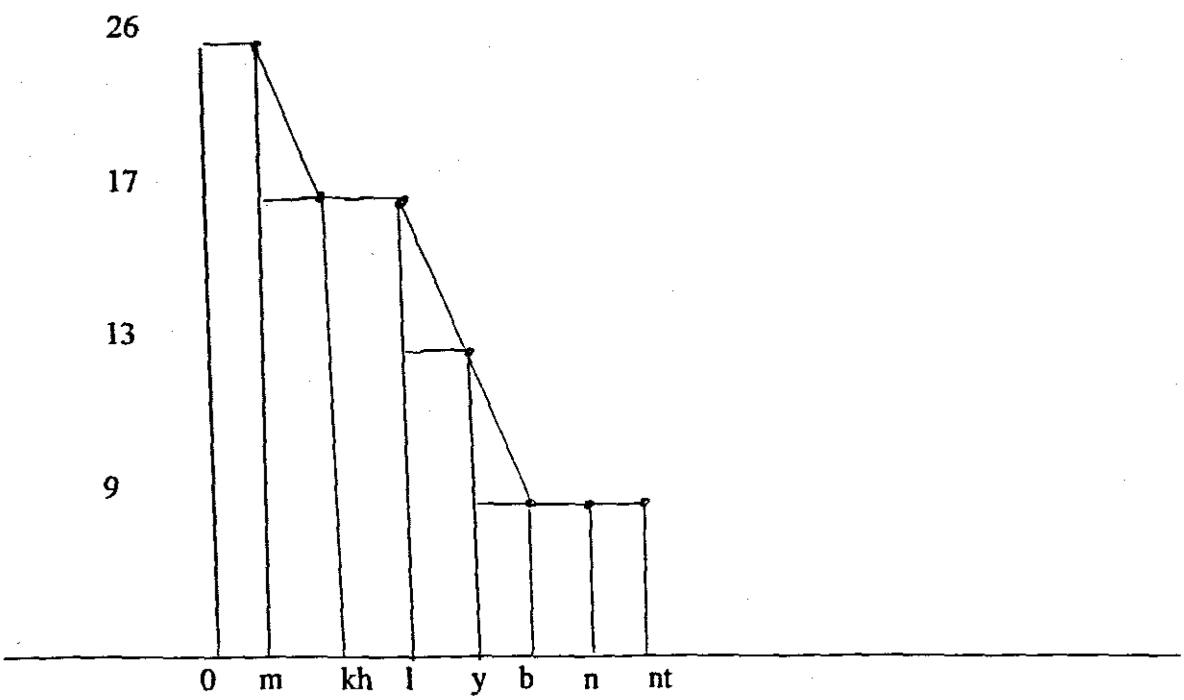
5.4.2 **Ifanamsindo ezageni**

Kunesaga esithi:

> Umnt' ekhuluma,
> Umnt' ekhuluma zinsizwa!
> Uyakhuluma?
> Ukhuluma nobani?
> Yafik' inkunzi yahlaba.

Kulesi saga ifanamsindo limi kanjena:

m	kh	l	y	b	n	nt	INANI
6	4	4	3	2	2	2	23
26%	17%	17%	13%	9%	9%	9%	100%



IMISINDO

Umsindo u-m yiwona ophindwaphindwe kakhulu kulesi saga. Kuyabonakala ukuthi uma umuntu ekhuluma izindebe zombili zomlomo ziyasebenza. Ukuphindwa kane kwesiqu sesenzo esithi - khuluma kudale ukuba imisindo u- kh no- l kuphindeke kane kuleli hubo. Ukuphindeka kwemisindo u-[m]; -[kh] no -[l] kugqamisa ukuthi le nkulumo ihambisana nokuhongwa kwenkani. Inkani idala ukuba amaviyo aze atitinyane ngezikhali, njengoba sibona kulesi saga esilandelayo:

Thinta mathinta!
Woz' ungithinte.
Thinta mathinta!
Woz' ungithinte.

Umnt' engithinta, engithinta, engithinta.

Kuleli hubo ifanamsindo lihleleke kanjena:

nt	th	ng	m	w	INANI
10	9	5	2	2	28
36%	32%	18%	7%	7%	100%

Kulesi saga ifanamsindo libonisa imiklamo ehlukahlukene. Lo mdwebo ongenhla uveza ukuthi imisindo u-[nt'] uvele kashumi, lokho okungu -36% wesaga sonke. Lo msindo ulandelwa ezithendeni wu -[th], ovele kasishiyagalolunye, okungu -32% wesaga sonke. Ukusondelana kwale misindo kanye nokucishe ilingane, kuveza umsindo wokukhala kwezinyawo uma iviyo liviliyela. Le misindo igcina ilandelana kanjena:

th..........nt

th..........nt

th.........nt

th..........nt

th..........nt

th..........nt

th..........nt

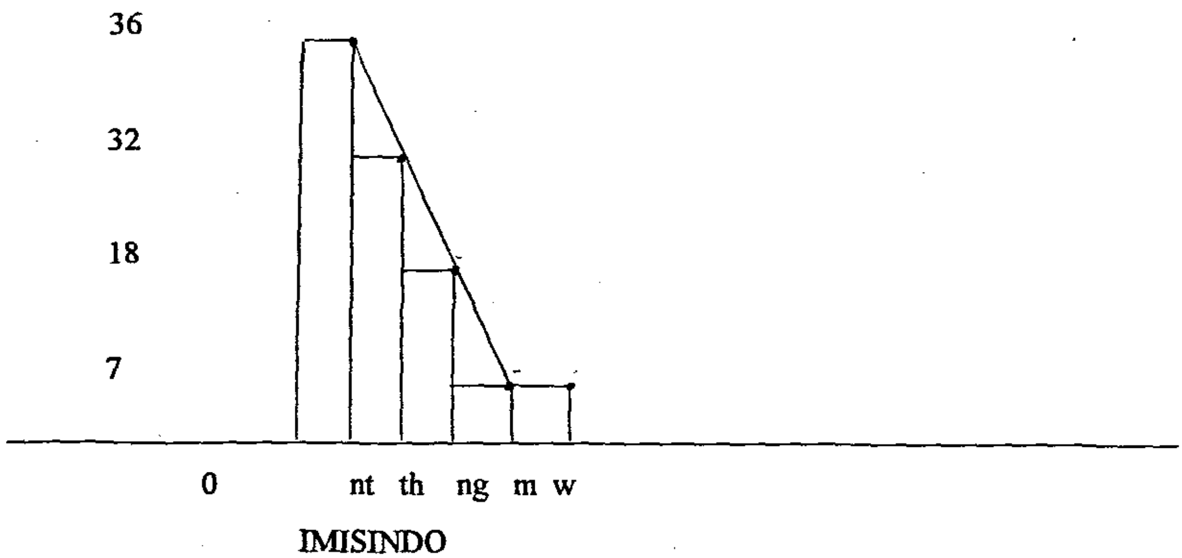
th..........nt

th..........nt

.............nt

9 10

Lo mdwebo olandelayo uliveza kahle ifanamsindo elikuleli hubo:



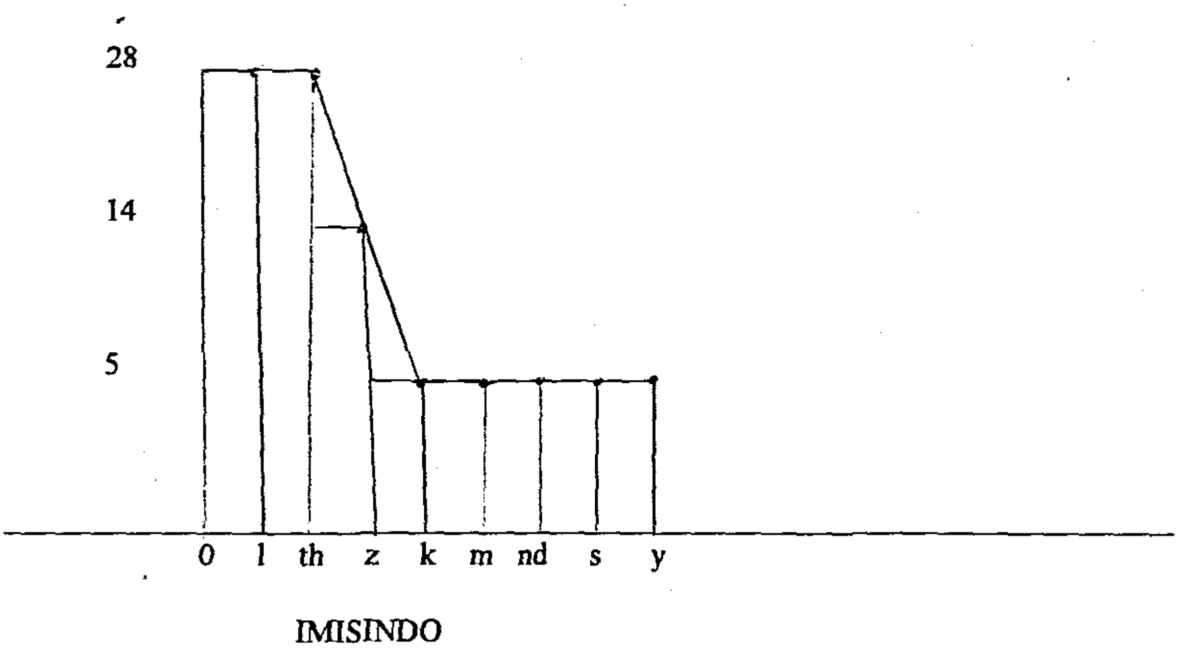
Kunefanamsindo esageni esilandelayo:

Siyizithulu, thuthulukela!
Siyizithulu, thuthulukela.
Emandeni!
Zithulu! zithulu!
Emandeni!
Zithulu! zithulu!

Ifanamsindo lihleleke kanjena kulesi saga:

l	th	z	k	m	nd	s	y	INANI
10	10	6	2	2	2	2	2	36
28%	28%	14%	5%	5%	5%	5%	5%	100%

Imisindo u -[l] no -[th] iphindeke ngendlela elinganayo kulesi saga. Umunye uvele kashumi, okungu -28% wesaga sonke ukuphindaphindeka kwale misho kudalwa wukuphindwa kaningi kwesiqu u-thulu. Lokhu kuveza ukuthi amabutho aseyizithulu, awasezwa noma induna isiwakhuza. Umsindo u-[z] ukhomba ukuqaqeka kumbe ukuthukululeka kwamabutho uma induna yawo isiwahola ngesaga. Ukulingana kokuphindwa kwemisindo u-[y]; [s]; [k]; [m] kanye no-[nd] kukhomba ukuthi izigaba eziningi zamabutho zenza into efanayo:



5.5 Indida emahubeni

UMaphumulo, (1987:15) uyichaza kanjena indida:

> Indida yisifengqo esiyinkulumo, othi uma ungayinakisisile ungathi iyabheda, kodwa uma uyihlola kahle, ubone ukuthi kuhlanganiswe ubungcweti obukhulu, kusetshenziswe amagama obuciko.

Amahubo awumsebenzi wobuciko, ngakho-ke asimangali uma sihlangana namazwi ashiwo wumqambi ngomlomo wakhe kodwa ebe engawasho. Kuwubuciko ukuba kuthi uma iciko selicikozile, inkulumo yalo icwaningwe. Kuwubungcweti nobunyoningco ukuba igama eliphume ngomlomo likhulume kakhulu uma seliphumile kunoma lisaphuma. Kuyathokozisa uma lona lelo gama ligcina selisho okuningi kunoma libhalwe ephepheni, njengasehubeni elithi:

Khethan' amagwala.

Leli hubo aliphuthi emigubheni ye Lembe ngoba laqanjwa wuye uShaka mhla kuphuma impi

yas'Obhalule nje kuphela. Abantu abaningi base benengiwe wukuhlaseliswa kangangokuthi lokho kwagcina sekuze kwafika ezindlebeni zeNkosi. Yagcina isiqambe ihubo elithi abantu abakhethe amagwala uma bengasathandi ukulwa izimpi zeNkosi. Umuntu ngeke akhethe ukubalekela iqhawe ayobuswa yigwala ngoba iqhawe lizofika limbulalele phambi kwalo lelo gwala, kungabi ndaba zalutho.

Liyindida enkulu ihubo elithi:

> Wathinta thina,
> Wathint' abangasekufa,
> Safa saphenduka
> Saphenduk' inj' ebomvu.

Akekho umuntu oyohlala angakuboni ukufa, akhulule umphefumulo wakhe endaweni yabafileyo. La mabutho atshela izwe athi ngeke esafa. Awaqondile ukuthi ayohlala kwelimagade ahlabayo aze abone ukufa kufa. Aqonde ukusifumbathisa umlayezo wokuthi umphefumulo uyingxenye yomuntu engafi. Amabutho akholwa wukuthi noma amagugu alelizwe esesele emathuneni, igazi lingasekho emithanjeni, inyama isiyabola, sekusele isinqukuza samathambo ekhanda, wona ayophenduka inja ebomvu. Kubonakala kusambhedo ukuthi ethi umuntu ofile ehlonishwa kangaka kodwa amabutho akhethe ukuphenduka inja, isilwane esilahlwa noboya. Akushoyo amabutho wukuthi imimoya yawo iyongena emabuthweni asemancane, qede alwe azilahle amathambo.

UHlongwane, (1995:1) uveza ihubo elinendida elithi:

> Asihambe sihlasele,
> Inkan' iphelile
> Wayizwa ngobani
> Ukuth' inkani iphelile?

Into edalela abantu ukuba bahlaselwe wukuba nenkani. Emgqeni wokuqala nowesibili kunempikiswano. Emgqeni wokuqala ibutho litshelana ukuba liyohlasela. Umugqa wesibili uveza ukuthi abayingqongqi inkani laba bantu abazongenelwa yimpi:

Inkani iphelile.

Lo mugqa ulandelwa wumbuzo othi:

Wayizwa ngoban' ukuth' inkan' iphelile?

UKhumalo, (1993:48) uveza ihubo eliyindida elithi:

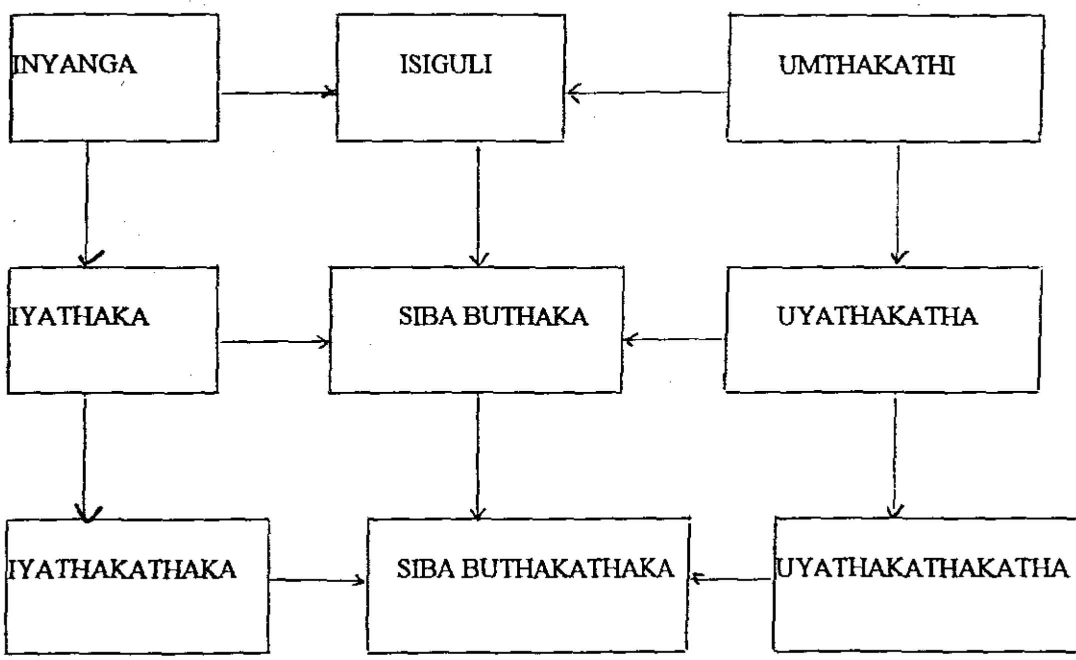
Sekuthakath' amakholwa nezinyanga
Hhaleluya.

Umuntu owaziwayo ukuthi uyabulala wumthakathi, ngoba ukhunkula abantu ligeqwe ngempela. Amakholwa nezinyanga kuyaphilisa. Kuyindida ukuthi ngamakholwa nezinyanga okuthakathayo. Igama elithi:

Hhaleluya!

silindele ukulizwa lapho kudunyiswa khona uMvelinqangi. Kufikisela amahloni nendida ukuba leli gama limenyezwe lapho kuqothwa khona amakhubalo okushonisa phansi. Abahubayo bahlose ukusembula amehlo, basibonise ukuthi izikhwama zenyanga nezomthakathi ziyefana. Basihola ngengalo bayosifaka esontweni. Bafuna ukusivezela ukuthi izevatho zesonto azenqabi ukungena emzimbeni womthakathi. Lezo zevatho aziyimbozi inhliziyo ebomvu negaya izibozi kahodoba womthakathi. Sekwaze kwakhona abantu abakhala ngaso linye njengabathakathi kanye nomabulalehleka njengomthakathi.

Uma umuntu eya enyangeni uzitshela ukuthi uphephile. Lo mdwebo olandelayo uveza ukuthi isiguli sazi inyanga kodwa asimazi umthakathi:



Isiguli sithi sibuthaka ngoba siyazi ukuthi yinyanga ethakayo. Sithi siba buthakathaka ngoba siyazi ukuthi yinyanga ethakathakayo. Uma-ke sekuyinyanga ethakathayo kuzoba nendida enkulu ezigulini. Leli hubo liqeda le ndida, ngokuqwashisa umphakathi ukuthi umhlabathi uyaphenduka. Lapha-kuqondwe abantu abakhiwe ngothuli lomhlabathi, ukuthi sebeguqukile. *Umuntu ongumngani* uyisitha esikhulu ngomuso. Isitha singumngani omkhulu kusasa ngoba umhlabathi uyaphenduka. Ukuphenduka nokuphendukelana kwabantu kuyavela ehubeni elikuDonda, (1997:70):

> Uhleka nami.
> Kodw' uyisitha sami.
> Ngambon' evez' amaziny' umntakababa
> Ubeth' uyahleka
> Wangikholis' umntakababa
> Ngambon' evez' amaziny' umntakababa
> Ubeth' uyahleka.

Leli hubo libonisa ukuthi izelamani zike ziphendukelane, zikhohlozane ngekhubalo ngoba umhlaba uhlale uphenduka. Lokhu kuphenduka kwabantu kuyakhuzwa ehubeni elithi:

> Yini lokhu,
> Mhlabath' uhlal' uphenduka?
> Kwandind' izwe!
>
> Phola mhlaba!
> Phola mhlab' ohlal' uphenduka!
> Kwandind' izwe.

Kuleli hubo elilandelayo kunomugqa oyindida:

> Uyofel' ehlazweni!
> Ufun' izwe?
> Uyakuthand' ukufa.
> Isiphundu sakho sibi.

Akekho umuntu othanda ukufa. Akukho noyedwa othanda ukulaliswa ethuneni ngomhlane maqede athwaliswe indunduma yomhlabathi ngesisu nangesifuba. Ukuba kuya ngabantu, babeyohlala bephila baze babone ukufa kufa. Leli hubo liqwashisa labo abafuna ukubusa abantu ngokuthi bangqongqoza emathuneni. Leli hubo lishumayeza abantu abanomhobholo ukuthi bayofa beshunqa. Abantu abeneliswayo yilokho abanakho, baphila kade. Kusizani-ke ukuzuza izwe lonke kodwa ekugcineni ulahlekelwe wukuphila kwakho na?

5.6 Umbhinqo emahubeni

UMaphumulo, (1987:15) uwuchaza kanjena umbhinqo:

> Lapha uhlekisa ngalowo, ngalokho okhuluma ngakho ngokuhlanekezela amazwi asho lokho okuphambene nawo. Kusebenza kakhulu iphimbo lokugcona, nokuhlekisa ngomuntu. Lokhu singathi wumbhinqo okhulunywa lapho umuntu obizwa khona ngokuphambene nobuyena.

Leli hubo elilandelayo liveza umbhinqo uma lithi:

Yangen' eyobhevula!

Lapha amaNgisi ayagconwa, abizwa ngobhevula ngenxa yokuba nezintshebe ezingobhebhenene. Ahlekwa ngoba eyimihlikwe yomahlekehlathini. Kulo futhi leli hubo abaphikisana nenkosi babizwa ngezinja:

Zasikhonkoth' izinja,
Hhu! Hhu! Hhu!

AmaNgisi ebambisene noZibhebhu banobunja ngokuvukela iNkosi uDinuzulu. Ukukhuzwa kwamabutho amaNgisi kuba sengathi kukhonkotha izinja. Kwakhona nje ukuqhuma kwezibhamu kungathekiswa nokukhonkotha kwezinja. Uma kuqhuma isibhamu, izinja zishaya imikhulungwane ezinye zikhonkothe.

Uma kuliwa izimpi zombango, leli hubo elilandelayo aliphuthi:

Kukhon' inkom' ezohlatshwa!
Yithi!
Inkom' ezohlatshwa,
Yithi.

Amabutho ahuba leli hubo asuke ebhinqa izitha zawo ngokuhlanekezela inkulumo, kube sengathi yiwo ayizinkomo ezizohlatshwa kanti asho izitha zawo.

Uma umakoti ezogana, uke azibale ngamagama izinto ezivame ukushiwo ngabasemzini:

Aniboyigcina, anoyigcina,
Anoyigcina intandane.
Kusasa nizoth' iyeba.
Nith iyathakatha,
Nith' udl' amaqand' umakoti.

Ukuthi ungumakoti, akusho ukuthi useyintandane. Usuke ekhonga ukudatshukelwa, ezehlisa

ngethemba lokuthi uyophakanyiswa. Ukugana akumephuci ilungelo lokuba ngowalapho azalwa khona. Umakoti usuke eshiye kubo kubuswa, kusuthwa kodwa waganiswa wukuthi kunomlomo ongeze wafunzwa kwabo. Kulo mbhinqo wokuthi kuzothiwa uyeba, uyathakatha futhi udla amaqanda kubikezela imigilingwane, lo makoti azoyigilwa lapha azogana khona. Umakoti okhunkulayo ngeke alilokothe leli hubo ngoba uyazi ukuthi:

1. Ilumbo livuka esidwabeni.
2. Umswani wembabala awungeniswa ekhaya.

5.7 Umbhuqo emahubeni nasezageni

Amabutho ayabhuqana ngamahubo kanye nangezaga. UMaphumulo, (1987:16) uwuchaza kanjena umbhuqo:

> Umbhuqo yisifengqo lapho umuntu umgcona, umhleka noma umdekeda ngokusebenzisa amazwi asho ngqo lokho esikuqondile. Umbhuqo usho ngqo lokho umuntu akushoyo kepha ngendlela engenhle futhi ehlabayo.

5.7.1 Umbhuqo emahubeni

Uma izwe seligqabuke indlebe, izinduna zezinsizwa ziyagconana, zihlekane ngokusho amahlazo obugwala ezawenzayo kuleli hubo elilandelayo:

> Wendun' uhamb' uqamb' amanga!
> Ukhulum' amaganyan' aziswana.
> Ingani wabaleka nje?
> Wabaleka kunzima
> Kuliwa.

Kuyahlaba ukuba umuntu ohlonishwayo njengenduna, atshelwe kwezikabhoqo kumbe embonjeni ukuthi uqamba amanga. Elingcono wukuba kuthiwe induna iyaphosisa noma ikhuluma iphutha. Kuyahlaba futhi ukuba induna kuthiwe ikhuluma amaganyana ayiziswana. Kuwukudicilela phansi isithunzi senduna ukuba yona siqu kuthiwe iyabaleka uma sekunzima, impi isishayene ngezifuba. Ukubaleka kubi ngisho kwenziwa yiNkosi. Inkosi uDingane waze waba, "wuMashikizela, uMashiya impi yakhe".

Kunehubo eliveza ukuthi ubuvaka bezitha buzenza ukuba zibe namatata:

Onke la mavak' ashaya thina!
Ayatatazela.
Onke la mavak' ashaya thina!
Ayatatazela.
Onke........!
Onke la mavaka.
Onke.....!
Onke la maviy' ashaya
Ayatatazela.

Asuke egconwa amaviyo uma ebizwa ngamavaka. Ukugadla ngokutatazela kuhambisana nokungazethembi. Amaviyo atatazelayo avamisa ukuba yisisulu sesibhaxu samanye amaviyo.

Kuke kwenzeke iviyo lihahele ukushaya elinye njengakuleli hubo:

Induku yethu iyabathand' abaShibhisi!
Impi...!
Sizokulwa nabo!
Sishaywa yizifunda ngezifunda.

Leli viyo liyavuma ukuthi zonke izifunda ziyalehlula. Uma licabanga abantu elingakhiphela kubo isibhongo, libuka abaShibhisi. KubaShibhisi yilapho kushona ngakhona izigobhe zabo. Leli viyo elihahela abaShibhisi libalekela umnqawe liya emsengeni.

5.7.2 Umbhuqo ezageni

Ayikho into ecika necasula amabutho njengokutshelwa emakhaleni ukuthi awayilutho njengakulesi saga esilandelayo:

> Kuyini, kuyini, kuyini khona lokhu?
> Kuyini, kuyini, kuyini khona lokhu?

Ukuba ezinye izinsizwa zibuze ezinye ukuthi ziyini? Kuyalumela futhi kuzehlisa isithunzi. Lesi saga esilandelayo siveza ukuthi izitha zingamanuku:

> Uyedelela!
> Uyedelel' ungxathu!
> Ngxathu!
> Wowasha, wogeza......

Usuke ebhuqwa umuntu uma ebizwa ngongxathu noma uxathawane wevamba. Akunakwenzeka ukuba iviyo lonke libe ngamanuku. Lisuke lifakwa umunwe esweni ukuze kubonakale ukuthi lisadikiza yini khona ukudikiza.

5.8 Ihaba emahubeni nasezageni

UMaphumulo, (1987:19) ulichaza kanjena ihaba:

> Lokhu kungukunweba inkulumo, yandiswe ngokwenza lokho okukhulunywa ngakho kube kukhulu kakhulu kunobuqiniso bakho - intuthwane ibonakaliswe isiyindlovu.

5.8.1 Ihaba emahubeni

Uma umuntu ethukuthele kuye kuthiwe inhliziyo yakhe igcwele igazi. Leli hubo elilandelayo

libonisa ukugcwala kwegazi enhliziyweni:

Ngeke ngiy' emaMbatheni!
Ngeke ngiye kwaShandu!
Bafike bangibuz' umkhonto nesibhamu,
Inhliziyo yam' igcwel' igazi.

Likhona igazi enhliziyweni elisuke lizohlanzwa ngoba lisuke selingcolile, kepha aligcwele. Kuyihaba-ke ukuba umuntu athi angacasuka bese ethi inhliziyo yakhe igcwele igazi. Lapho usuke esesho ukujiya kwalo libe ngamahlule ngenxa yentukuthelo.

Ubuningi babantu bungeze balinganiswa nobuningi botshani. Leli hubo elilandelayo lithi:

Sobashaya noma bengangotshani!
Ingani bayasazi,
Bayasaz' ababhemi
Sonani?

Izinhlobo zabantu zingeze zalinganiswa nezinhlobo zotshani. Ziningi izinhlobo zotshani. Uma kungakhulunywa ngengongoni, insinde, ubabe, ikhwani, incema, amanqumbu, umvithi, umnyankomo, kungaphela amaphepha. Iqiniso wukuthi buningi utshani kunabantu. U-Isaya, 40:7 uthi:

Impela abantu bangutshani.

Noma kunjalo, ukuba wutshani nokuba ngangotshani yizinto ezimbili ezahlukene.

UZulu, uMbhele noHlongwane, (1989:3) basinikeza ihubo elithi:

Siyolilanda ngejozi,
Siyolilanda ngegazi,
Kudamuk' amafu.

Impi ayihlangene nesimo sezulu. Ngeke amafu adanyulwe yimpi. Umuntu othanda izwe lomunye usuke enefu elimnyama elisibekele ingqondo. Yileli fu-ke elidamukayo uma amabutho

eselande izwe ngempi.

Yihaba ukuthi umuntu ufile kodwa ebe esenyama ihlangene nomphefumulo:

> Ngaze ngafa nje!
> Kumnyama.
> Ngafa nje!
> Kumnyama laph' esiyophelela khona,
> Zinsizwa!
> Ngafel' embangweni!
> Inkulu le ndaba zinsizwa.

Le nduna ehubayo ibikezela isehlakalo sokufa kwabantu uma impi isihlangene. Leli hubo liqhathanisa ukufa kanye nobumnyama. Umhubi uzibona esewumufi uma ephuma impi. Yihaba lesikhashana leli ngoba uma sekufiwa ngempela, leli haba liphenduka iqiniso.

UDonda, (1997:65) ufakaza ukuthi ukufa wukungena ebumnyameni obuyingcwaba:

> The power of darkness exercised by sorcerers is associated with death. Inyanga is a sign of life while the sorcerer is a symbol of death. Life is light and death is darkness.

5.8.2 **Ihaba ezageni**

Uma abantu sebehlomile sebeya empini ababe besakhuzeka. Kuze kube sengathi abasezwa nasezindlebeni. Sifakaza lokho lesi saga:

> Siyizithulu thuthulukela!

Yihaba ukuthi bayizithulu laba bafo, bezwa kahle nje. Intukuthelo yezigaba zamabutho ingathekiswa nomlilo ovuthayo:

> Umlil' ovuthayo!
> Ovuthel' izigaba zizonke.

Lokhu kubikezela ukuthi le ntukuthelo ingagcina iholele ekusheni kwemizi.

5.9 Ukusikisela emahubeni nasezageni

Ukusikisela wukugigiyela. Kuwubuciko ukugigiyela. UMaphumulo, (1987:16) ukuchaza kanjena ukusikisela:

> Ukusikisela yisifengqo esibuye saziwe ngokuthi wumgigiyelo. KusiZulu kuthi uma kuthathwe into eyaziwayo, bonke abantu abanayo, bese kuthiwa umuntu unayo noma engenayo, lokhu kuthathe kuveze umqondo omusha ohlukile kowejwayelekile.

5.9.1 Ukusikisela emahubeni

Emahubeni uma oqambayo ehlelwe yinto, laba abavumayo kuba sengathi ibehlele nabo. Uma oqambayo ekhungethwe wubumpabanga nobuswezi, bonke abavumayo bazimbandakanya naye. Ayejwayelekile into enjalo kodwa olimini ibizwa ngokuthi wukusikisela. Leli hubo elilandelayo linokusikisela:

> Ngasala ngedwa kwabakwethu!
> Kwabakwethu.
> Ngangedwa kwabakwethu!
> Kwabakwethu.
> Ngangedwa kwabakwethu!
> Umlungis' uzithel' isisila.

Akubona bonke abantu eviyweni elisuke lihuba abasuke sebeyizintandane ezisele zodwa, ezikhungethwe wubumpabanga nobuswezi. Ukuzimbandakanya kweviyo ekuhubeni, lakhe umfelandawonye, wukusikisela. Kwasona lesi saga esithi: "umlungis' uzithela isisila," siwukusikisela ngoba sethula iqiniso elaziwayo ngokugigiyela.

Ihubo leNkosi uCetshwayo elikuNyembezi, (1978:99) nakuHlongwane, (1995:3) linokusikisela:

> Bayaziphangisa,
> Wayeqala bani na?
> Sizivimba ngomkhonto eNdondakusuka.
> O! O! Haye!

UNyembezi, (1978:99) ulibeka ngembaba ukuthi leli hubo laqanjwa yiNkosi uCetshwayo. Ukuba amabutho onke azimbandakanye neNkosi, wukusikisela. USuthu lutshela iZigqoza ukuthi labo abathi uMbuyazi akabuse izwe lakwaZulu bayamphangisa:

> U- Ba- umele uMpande, uNongalaza kaNondela noMgebisa.
> U- -zi- umele iZigqoza nenkosi yazo uMbuyazi.

KuCetshwayo, wukusikisela uma ethi:

> Sizivimba ngomkhonto eNdondakusuka.

Lokhu kusibuyisela esageni esiwukusikisela esithi:

> Akukho zinyane lemvubu ladliwa yingwenya kwacweba isiziba.

Kuleli hubo elilandelayo sithola ukusikisela:

> Yebuya baba, ngafel' emnyango!
> Hamba ngendlel' evundlayo,
> Baxabene bodwa!
> Besab' imithi yabo
> Len' abayenzayo.
> Bayichela kuze kuse.

Lona oqambayo ukhala ngokukhunkulwa. Uthe uma ephuma endlini wezwa ukuthi useqe umbhulelo. Ukhala nje ucela usizo uma ethi:

> Yebuya baba ngafel' emnyango!

Impendulo inokusikisela, imumethe usizo, uzwelo kanye nokuzimbandakanya nalowo okhalayo:

> Hamba ngendlel' evundlayo.

Lesi seluleko sithi lona obhulelweyo akabe wunogwaja ozikhundlakhundla ukuze abazingeli bayicuphe lapho ingalele khona.

5.9.2 **Ukusikisela ezageni**

Lesi saga esilandelayo sinokusikisela:

> Wemz' unempi!
> Unothuli
> Wemz' unothuli.

Lo muzi unengxabano futhi abantu bakhona bakhonze ukulwa. Ukusetshenziswa kwegama elithi, uthuli kunokugigiyela.

UMaphumulo, (1987:16) uthi:

> Ukusikisela noma ukugigiyela kungasho futhi ukuphawula noma ukusho okuthile ngendlela enenhlamba, enokuthuka noma ehlambalazayo kepha egigiyelayo engasho ngqo eqonde ukukusho.

Lapha-ke kunesaga esithi:

> Awushing' awushinge!
> Uyashinga.
> Awushinge!
> Uyashing' ukuthanathana kukanina.
> Uyashinga.
> Awushinge ngibone!
> Uyashinga.

Awushinge ngibone!
Uyashing' ukuthanathana kukanina.
Uyashinga.

Ukushinga kubonisa ukuthi kuxatshenwe lapha. Igama elithi ukuthanathana ligwema igama eliyinhlamba elishiwo ngamabutho athukuthele. Uma leli gama lingabekwa njengoba lisuke lishiwo ngamabutho, kungeze kwaba wukusikisela. Ukugwema amagama athukayo nalawo ahlambalazayo wukusikisela.

5.10 Ukwenza samuntu

Ukwenza samuntu wubuciko bembongi, bokuguqula into engaphili nengeyena umuntu yenze izinto ezenziwa wumuntu. Lokhu kusuke kwenzelwa ukuba leyo nto yenziwe ifuze umuntu futhi iveze umqondo ojulile.

UNtuli, (1984:170) uthi:

> Personification is a special type of metaphor. But we wish to look at it apart from the types of metaphor which have been discussed.

UMaphumulo, (1987:170) usichaza kanjena lesi sifengqo:

> Ukwenza samuntu kuwuhlobo lwesingathekiso lapho amandla ezinto eziphilayo enikezwa lezo zinto ezingaphili - zenziwe zikhulume, zizwe, zigijime njalonjalo.

UKruezer, (1955:100) uchaza ukwenza samuntu njengohlobo lokuqhathanisa:

> Personification is a special form of comparison. It is

defined as 'representation of an inanimate object or
abstract idea as endowed with personal attributes.

5.10.1 **Ukwenza samuntu emahubeni**

Kunehubo eliveza ukwenza samuntu elithi:

> Yeyi!
> Wemkhwekaz' wam' usuwejwayela!
> Imfene bayifak' amashoba le kwaZulu
> Sewejwayela.

Imfene inomsila, ayinalo ishoba. Ihubo liyachaza ukuthi ishoba lale mfene lifakiwe, akulona elayo. Amashoba afakwa ngamabutho. Kuyacaca ukuthi umkhwekazi wenduna yezinsizwa uyahambahamba. Le mfene yakhe uyifaka amashoba uma isiya empini yokukhunkula. Wukwenza samuntu-ke ukuba imfene ivunulise okwebutho.

5.10.2 **Ukwenza samuntu ezageni**

Emabuthweni into ehamba phambili yinduku. Kunesaga esikhomba ukuthi induku icishe yenzise okwabantu:

> Ikhalaphi induku yethu?

Lo mbuzo uyaphindwaphindwa kulesi saga. Ukunyakaza kwenduku uma ishaya umuntu, ihlala ekhanda, ezimbanjeni, emilenzeni nasehawini kuthathwa njengokukhala kwayo. Kuseyikho futhi ukukhala kwayo uma kuzwakala umsindo wokushaya enye induku, ihawu kumbe umzimba.

5.11 Ukwenza sasilwane emahubeni nasezageni

Ukwenza sasilwane wuhlobo lwesingathekiso lapho into engumuntu ifaniswa nesilwane. UMaphumulo, (*1987:19*) *uthi:*

> Lapha kuthathwa umuntu afaniswe nesilwane ngenxa yobunjalo bakhe noma izenzo ezithile azenzayo.

5.11.1 Ukwenza sasilwane emahubeni

Kuleli hubo elilandelayo iNkosi ifaniswa neNkonyane kaNdaba, izinyane kanye nebhubhesi:

> Bayethe Nkosi!
> Ndabezitha!
> Bayethe Nkosi!
> Zinyane lamakhos' akwaZulu.
> Nkonyane kaNdaba
> Wuban' ongathint' ibhubesi.

Ukuba inkosi ifaniswe nezinyane lamakhosi wukuzalwa ibe wumntwana waseNdlunkulu. AbaNtwana beNkosi babizwa ngamazinyane eSilo kumbe embube. Uma inkosi isithatha ubukhosi, iba yinkonyane. Imbongi kuNyembezi, (1978:23) ithi:

> Inkonyan' ekhwele phezu kwendlu kwaNtombazi
> Bath' iyahlola,
> Kanti yibona bezaz' ukuhlola.

Kuyacaca-ke ukuthi inkosi ingathekiswa nenkonyane ngenxa yokutshekula kwayo.

Inkosi ingathekiswa nebhubesi ngenxa yamandla kanye nokwesabeka kwayo. Konke lokhu esikubonile kuleli hubo, inkosi ibifaniswa nesilwane.

5.11.2 **Ukwenza sasilwane ezageni**

Kulesi saga esilandelayo amabutho azifanisa nezinkunzi zezinkomo:

> Wawuthini kithi?
> Wawuthini kithi?
> Kush' inkunz' emdaka,
> Wawuthini kithi?

Ngolunye uhlobo lwenkunzi le. Wawuyizwaphi inkunzi ebuza umbuzo ithi:

> Wawuthini kithi?

Wukwenza sasilwane-ke lokhu. Abantu benziwe baba yizinkunzi. Ukuhlaba kwenkunzi usentu nokukhonya kwayo, kuhambisana nokukhuzwa kwezaga kanye nokunyinyitheka kwemizila yempi. Inkunzi igwaza ngezimpondo kodwa amabutho agwaza ngemikhonto.

Ukuqamekela kwamabutho izitha zawo, azilalele unyendle, kufaniswa nokwenza kwenyoka. Ulimi olumbaxambili olusenyokeni lufaniswa nolomuntu oyishaya emuva ayishaye phambili. Umuntu onjalo ukhipha isandla axhawule umuntu, kanti ngenhliziyo ukhipha umkhonto uyamgwaza. Lesi saga esilandelayo siveza ubunyoka bomuntu:

> Watibiz' inyoka!
> Watibiz' inyoka,
> Umnt' etibiz' inyoka.

Uma-ke umuntu eseyitibizile, yenza lokho eyakutshelwayo ukuba ilimaze isithende sakhe. Abantu abajumayo bazenza izilwane eziyizinyoka. Inyoka-ke iyehlulwa yinsingizi.

Lesi saga esilandelayo siveza amabutho athukuthele, afaniswa ngqo nensingizi kumbe ingududu:

Kwaqhamuk' izinsingizi,
Ezimagilo,
Ezimagil' abomvu
Sikushaye sikugence.

Umbala obomvu wegilo lensingizi ubonisa isibindi kanye nezinhliziyo ezigcaye ngegazi emabuthweni. Ukukhala kwezinsingizi kumele isaga esishiwo ngamabutho ngaphambi kokuba ahlasele. Insingizi ayiyijumi inyoka kodwa iyiqonda ngqo. Ukwalana kwezinsingizi kuveza ukuthi amabutho awancengi nalapho asutha khona. Indawo enezitha zenkosi, izinyoka ezifuna ukungofoza inkosi, iyahlaselwa, izitha zishaywe futhi zigencwe.

Izitha zenkosi zibuye zifaniswe nezilwane zabathakathi, impisi kanye nemfene:

Kusasa, kusasa!
Sishay' impisi,
Sishay' imfene.

Ukhophe lwempisi uma lushiswa luletha ubuthongo. Impisi iyisilwane sabathakathi. Uma-ke inkosi isilaliswe yilolu khophe lwempisi, abathakathi bazichanasela ngokuthanda ngezimfene zabo emzini wayo. Amabutho azishaya ngezikhali izitha zenkosi ezinobumfene nobumpisi.

UKhumalo, (1993:65) unikeza isaga esinomugqa othi:

Nang' ethint' amabhubesi!

Lapha kubatshazwa isibindi samabutho ezitha ukuba zilokothe amabutho eNkosi. Amabutho eNkosi ayajabula uma ebona igazi lezitha njengoba nebhubesi lijabula uma libona igazi lenyamazane. Kuyacaca-ke ukuthi amabutho eNkosi angabulala izitha njengamabhubesi eqhobozela imihlambi yemigakla.

ISAHLUKO 6

6.0 ISAKHIWO SANGAPHANDLE SAMAHUBO NEZAGA

6.1 *Isingeniso*

Isakhiwo sangaphandle wukuqoqeka nokudiyeka kwenkondlo. Igama lobunkondlo lisetshenziswa ngoba amahubo nezaga yimihayo. Ukuhloba kwenkondlo ngezimvumelwano-siqalo, izimvumelwano- sigcino, impinda, inkambiswanompinda nokunye, kugcina kuyishubisa futhi kuyijiyisa inkondlo. Le midiyo inikeza incazelo yobunsengetsha, ubungoti kanye nobunyoningco bembongi. UNtuli, (1984:188) ufakazela ukuxhumana kwesakhiwo sangaphandle senkondlo nokwephusa komqondo wembongi:

> While in some categories of art this form is shape in the physical sense, in the other categories form can only be conceived intellectually.

UGurrey, (1968:92) ubuka isakhiwo sangaphandle njengemidwebo ecakwe futhi yapendwa wuchwepheshe ngesinwe ukuze ahlobise ubunkondlo benkondlo:

> Form is the shape which the poet's experience takes under the strain of words as well as the shape which the words take when subjected by the poet to a significant design.

Ingqikithi yalokho okushiwo yinkondlo ingeze yahlwabusa uma ingaphandle layo lingadwetshwanga, ladiywa futhi lacakwa ngendlela yokuthi lihehe njengendlu ethi uma isipendiwe, iculise inyoni. Ubuhle bangaphandle buyalinonisa ingaphakathi lenkondlo. Yikho uNtuli, (1984:188) ethi:

> In a well written poem, content and form cannot be separated.
> Content determines the form in which it is to be expressed.

Kulokhu, uNtuli, (1984:188) ufakaza ngoSansom, (1959:177) othi:

> To create a form is not merely to invent a shape, a rhyme or rhythm. It is as realization of the whole appropriate content of this rhyme or rhythm.

Amahubo nezaga kunenhlanhla yokuthi isakhiwo sangaphandle sakho kokubili akuphoqelelwe. Lesi simangaliso somdwebo omuhle wangaphandle, siphuma ngaphakathi ezinzulwini zenhliziyo yomqambi. Le midwebo iwumphumela wesiphethu esiphethuka otweni oluyingqondo yomqambi.

6.2 Amabinza

Amahubo kanye nezaga kuvamisa ukuba nebinza elilodwa. UMaphumulo noThwala, (1993:97) bathi:

> Uma kuyinkondlo enendikimba yothando, kusho ukuthi inani lamabinza lingasiza ukunikeza isigqi sothando. Uma inkondlo inendikimba yempi, inani lamabinza liletha isigqi sempi.

Lesi saga esilandelayo siyibinza elilodwa futhi elinendikimba yempi:

> Shono!
> Sisho ngempi!
> Untuli zempi!
> USikiza! uHhehha!

Ubufishane baleli binza bukhomba ukushuqungana kweviyo elicasukile. Ukubuka amagama asetshenzisiwe, kukhomba ukuthi akumpi iyanuka. Abavumayo basebenzisa amagama amabili

emgqeni. Awabekwa abe mabili emabuthweni.

Leli hubo elilandelayo libinza linye futhi linendikimba yothando lwempi:

Kwaphel' abantu!
Aphel' amabhungu!
Susa lo mgoq' ovimb' okhalweni.
Impi iyoz' ilwe nini?

Kuleli hubo amaviyo abona ukuthi abantu abalamulayo bawumgoqo ovimbe okhalweni ngenxa yokuthiya amaviyo ukuba angalwi.

Kuyenzeka ukuba ihubo libe namabinza amaningi njengaleli:

Enkanini! Enkanini!
Impi.....!
Yangena!
Awusidedele singene kwaNongoma.

Yangen' eyobhevula!
Impi......!
Yangena Mamonga woSuthu!
Awusidedele singene kwaNongoma.
Yibinza naleli.
Zakhal' ekusen' ekuseni
Lapha kuMamonga!
Impi.....!
UMamong' usehlomile.......!
Awusidedele singene kwaNongoma.

Zasikhonkoth' izinja!
Impi........!
Hhu! Hhu! Hhu!
Kungena thina siwuSuthu!
Awusidedele singene kwaNongoma.

Ukubelesela kwaleli hubo ngamabinza amaningi kugqisha umoya wempi emabuthweni. Akekho ongakhwixa imikhono uma sekuhlome nenkosi.

6.2.1 **Imigqa**

Umugqa ungehlukana kabili. Kunomugqa owumusho ophelele:

Khumu!

Lesi saga sitshela amabutho ukuba akhumuke. Wumugqa ongumusho ogama linye lona.

Leli hubo elilandelayo linomugqa ongumusho ophelele kepha onamagama amaningi:

Susa lo mgoq' ovimb' okhalweni.

Lo mugqa usendleleni yempoqo ngenxa yokuthi amabutho aphoqa induna ukuba isuse izithiyo ezivimba impi. Amabutho ayazi ukuthi: "Kungcono ukuyivimba okhalweni kunokuyikhipha ekhaya." Umgoqo ovimbe okhalweni kungabuye kube yintelezi ethakwe nomuthi obizwa ngokuthi wuvimbukhalo.

Ikhona futhi imigqa engeyona imisho ephelele:

Safa saphenduka

Lo mugqa ungumusho ongaphelele, uze uphelele emgqeni wesibili kanje:

Safa saphenduka
Saphenduk' inj' ebomvu.

Kukhona ukuthelelana kwemiqondo phakathi komugqa wokuqala nowesibili. Le migqa ingaba wumusho owodwa kanje:

Safa saphenduka inja ebomvu.

Kuyenzeka ukuba umugqa ube nezibabazo:

Hhe! Hhe! Hhe!

Ehubeni elithi: "Yangen' eyobhevula," kunomugqa okhomba ukukhonkotha kwezinja othi:

Hhu! Hhu! Hhu!

Kuyabonakala-ke ukuthi kungenzeka umugqa ube wumusho kumbe kungabi wumusho.

6.2.2 Amagama

6.2.2.1 Amagama aneziqalo, nezakhi-mgaxwa

Imigqa eyakhe amahubo nezaga yakhiwe ngamagama. Lesi saga esilandelayo siveza izakhi zamagama kanje:

> Uyayivubela!
> Uyayivubela,
> Impi,
> Uyayivubela.

Mabili amagama akulesi saga:

Uyayivubela	>	isenzo
impi	>	ibizo

Egameni elithi "uyayivubela," sithola lezi zakhi:

u-	u-	>	yisivumelwano senhloko sesigaba sokuqala.
u-	-ya-	>	yisakhi sokugcizelela ukuqhubeka esenzweni.
u-	-yi-	>	yisivumelwano sikamenziwa osesigabeni sesishiyagalolunye esikhomba impi.
u-	-vub-	>	umsuka
u-	-el-	>	yisakhimgaxwa eselama umsuka esikhomba impambosi yokwenzela
u-	-a	>	wunkamisa wokugcina wesenzo okhomba ukuvuma enkathini yamanje.

Egameni elithi impi kukhona izakhi ezimbili.

iN > isiqalo sebizo elisesigabeni 9 ubunye

im- > isiqalo sebizo elisesigabeni 9 ubunye

- pi > isiqu

Ukuvubela kuhambisana nokuvubela utshwala. Ubuningi bezakhi kuhambisana nobuningi bezithako zokuvubela utshwala. Usinga nosikisiki lwempi luhlobana nokudakwa umuntu azikhohlwe. Uma amabutho esexoveke imimoya ayazikhohlwa, alwele ukufa nokuphila. Ubuphithiphithi bamabutho uma impi isibambene ngezihluthu afaniswa nokubila kotshwala obuvutshelwe kahle.

6.2.2.2 Amagama akhomba ukususa esinye isakhi kufakwe esinye

Lesi saga esilandelayo sikhomba ukuphika:

Ungaweqi!

Ungaweqi

Umuthi,

Ungaweqi.

Ukuvuma kunegama elithi ungaweqa.

Uma kuphikwa kususwa unkamisa wokugcina u -a okhomba ukuvuma enkathini yamanje, kufakwe u- i- okhomba ukuphika enkathini yamanje. Ukuvuma nokuphika kugcizelela ukuthi umphumela wempi uba wukufa noma wukuphila.

Uma kwakhiwa ibizonto kumbe ibizomuntu, ezinye izakhi ziyasuswa kufakwe ezinye njengakuleli hubo:

Kodwa ngizongena kanjani kwambulali?

Hhayi kwambulali!
Hhayi kwambulali?
Ubab' usezulwini.

UDonda, (1997:119) uthi:

> In this research a word-based morphological approach is followed. It is thus assumed that words are derived from words, thus ukuhamba > isihambi. The morphological process involved is substitution, i.e.
>
> (a) the appropriate class prefix is substituted for uku-
> (b) the required deverbative final morpheme is substituted for the categorial ending -a.

Kuyacaca-ke ukuthi sithi:

ukubulala > umbulali

6.2.2.3 **Ukuphindwaphindwa kweziqu**

Kulesi saga esilandelayo sithola ukuphindwaphindwa kwesiqu:

Nyonini?
Izinyoni.
Nyonini?
Izinyoninyoni.

Leli hubo elilandelayo liyakuveza ukuphindwaphindwa kwesiqu:

Wangishaya kabuhlungu!
Isimbombombo
Isimbombombo.

Isenzukuthi sithi -mbo, kodwa uma umsindo wokushaya usumningi kukhala isimbombombo.

6.2.3 Amalunga

Lesi saga esilandelayo siveza amalunga avuliweyo. Izilimi zase Yurophu nezaseNdiya (Indo-European languages) kuthiwa zinamalunga avalekile (closed syllabic structure).

> Hlinza! Hlinza dokotela!
> Kwaba yithi
> Esaqala kuqala.
> Yithi.

UDonda, (1997:125) uthi:

> The process of internalising nouns as loan words, entails a number of changes which take place when words are imported from the Indo-European languages into Zulu. These changes are:
>
> (a) The changing of the syllabic structure from a closed to an open syllabic structure.
> (b) Providing a suitable class prefix e.g. doctor > udokotela.

Igama lesiZulu elivela kwelesiNgisi elithi doctor linamalunga ayisihlanu:

```
1 2 3 4 5
udokotela
```

Lesi saga esithi:

> Shono!
> Sisho ngempi!
> Untuli zempi!
> USikiza uhhehha.

Siveza ukuthi kunamagama amabili anamalunga asencishisiwe (reduction):

```
1     2 3
nga- + impi     (amalunga mathathu)
   \/
   -e-

1   2
ngempi          (amalunga agcina esemabili)
```

1 2 3 4
z- +-a- + impi (amalunga mane)
\/
-e-

1 2
zempi (amalunga agcina esemabili)

6.2.4 Izimpawu zokukhanyisa

Emahubeni nasezageni kuvamise ukuba kubuzwe noma kubatshazwe:

Uyayivubela!
Uyayivubela!
Impi!
Uyayivubela!

Ukuvutshelwa kwempi kuyababazisa.

Lesi saga esilandelayo sinombuzo kanye *nezimpendulo*:

Sadlani *zinsizwa na?*
Sadl' inkawu,
Isilwan' esikhulu,
Esindiza phezulu,
Sadl' inkawu.

6.2.5 Isikhawu

Isikhawu senzeka uma okhuzayo kumbe ohubayo ethula kancane, ekhokha umoya. Ake sifanekise ngalesi saga:

Ungaweqi!
Ungaweqi umuthi!
Ungaweqi.

Kulesi saga uma okhuzayo eqeda ukusho igama uyaphumula. Uma esethule kuphendula iviyo kanje:

U. nga. we: : qi #
U. nga. we: qi # u. mu: thi #
U. nga. we: qi #

Lezi zimpawu ezilandelayo zikhomba izikhawu phakathi kwamalunga.

. Ukudonsa phakathi kwamalunga.

: Ukudonsa elungeni elelama elokugcina.

: : Ukudonsa okuselungeni elelama elokugcina okwenziwa wumkhuzi wesaga.

isikhawu

Ukusetshenziswa kwezikhawu kuyawulimaza umgqumo *ezinkondlweni* kodwa *emahubeni* akunjalo. *Emahubeni uthi uma esaphumule obizayo,* liphendule iviyo. Lithi uma lithula iviyo anqonqoloze oqambayo, kube wulozolo lwesigqi saleyo ndikimba edingidwayo.

6.3 Impindwa

UMakhambeni, (1989:115) uyichaza kanjena impindwa:

> Leli yigama elisetshenziswa ukuphawula ngomugqa othile noma ingxenye yawo, ngasekuqaleni noma ekugcineni, edamane iphindwa ezindimeni zenkondlo.

Ehubeni elithi: "Yangen' eyobhevula," impindwa ibonakala uma kude kuphindwa umugqa othi:

Sidedele singene kwaNongoma.

Esageni esithi: "Wawuyaphi kwesensimbi?," impindwa icaca uma kude kuphindwa umugqa othi:

Zish' ukhence!

Ukuphinda kwenza ihubo kumbe isaga singabi yisidadada sesicefe. UKunene, (1971:68) uthi:

> Typically, an aesthetic repitition is one that repeats what has just been said, in exactly the same words without alleviation by incremental elements... By contrast in aesthetic repitition, selected words and/ or phrases are repeated while additional ones are brought in as 'incrementing' phrases to advance the narrative, or the syntactical order is reversed to attain emphasis.

Impindwa lena esiyikutakutayo uCope, (1968:41) ukholwa wukuthi isetshenziswa kakhulu ezibongweni zamakhosi, uma eqhathanisa impindwa nenkambiswano-mpindwa uthi:

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

Ihubo elikuHlongwane, (1995:2) liveza impindwa epheleleyo:

1 Siyayishis' indlu kaQholwane,
2 Kasenzi manga, kasenzi manga,
3 Wazonda, wazonda,
Oyeyiya wo,
Siyayishis' indlu kaQholwane.

Umugqa wokuqala nowesihlanu ukhomba impindwa epheleleyo. Umugqa wesibili unempinda emagama mabili emgqeni owodwa. Kunempinda egama linye emgqeni wesithathu.

Ezageni kuvame ukuba umugqa wesibili ube yimpinda epheleleyo:

Ayihlale phansi
Ibamb' umthetho!
Ayihlale phansi
Ibamb' umthetho.

Impinda yeziqu uCope, (1968:41) abefakaza ngayo ngenhla iyatholakala ehubeni eliku-Hlongwane, (1995:2):

> Siyaku<u>shona</u> kuleziya <u>ntaba</u>.
> Wa<u>shona</u> nga<u>ntaba</u> la<u>shona</u>.

Lapha kunesigqi sosizi, lapho iNkosi ishona ezintabeni lapho ilanga lishona ngakhona. Kubuhlungu ukubona ububomvu belanga elinsizwa, elingeke lithi uma seliphezulu libe nsasa. Impinda yeziqu iyenzeka nasezageni kanje:

> <u>Khali</u>!
> Zish' <u>ukhali</u>!
> <u>Khali</u>!
> <u>Ukhal</u>' uvuthiwe.

Kuyenzeka ukuba isiqu sesenzo (verb stem) siphindwe egameni elilodwa ehubeni:

> Wa<u>qedaqed</u>' izizwe
> *Uyakuhlaselaphi na?*

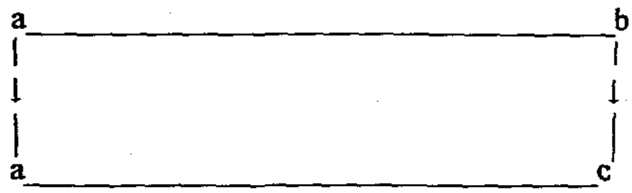
Isenzo sinomsuka. Kuleli hubo elingenhla umsuka othi -qed- uphindeke ngokuphelele (complete reduplication). UNtuli, (1984:190) uveza umehluko phakathi kwempindwa epheleleyo nengaphelele kodwa ecacisa, futhi ehamba phezu kwamazwi kaCope, (1968:41):

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

Kunehubo lempi elithi:

> Sobashaya ngenduku
> Sobashaya sibajahe

Leli hubo linemidiyo enjena:

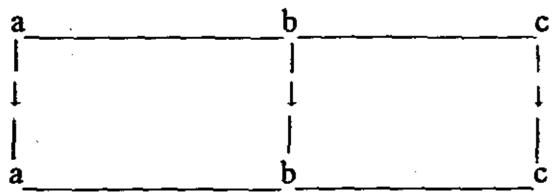


Umdiyo ofana nalona uyatholakala esageni esithi:

Sisho ngempi!
Untuli zempi!

Ehubeni elelanywa yisaga esingenhla kunemigqa ethi:

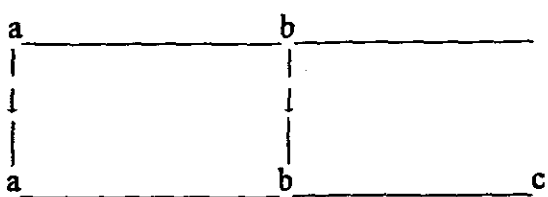
Noma besilalel' endleleni,
Noma besilandela ngemikhonto,



Ukulalela abantu endleleni kubonisa ukubacashela endleleni balindwe baze bafike bese bejunywa. Ukulandela isitha ngomkhonto kungaphezulu kokusiqamekela kumbe ukusilalela unyendle. Ukusilandela ngeklwa wukusiqonda ngqo singahlomile, sibhudluzwe ngejozi.

URead, (s.a: 9) uveza ihubo elithi:

Bengaseyikufa wukufa
Sebeyofa wukuguga nokuluphala.



Amagama amqondo ophikisanayo ayatholakala esakhiweni sala magama:

bengaseyikufa : sebeyofa.

Ku-(b) kutholakala ukuthi laba bantu abangamaNgoni ngeke besabulawa yizifo abangazazi zamaNyasa. Uma la maNgoni aseMalawi esebuyela ebuNguni, aseyofa esegugile. Ku-(c) kuboniswa ukuthi umuntu wesilisa akagugi kodwa uyaluphala. Kugcizelelwa ukuthi amaNgoni aseMalawi ayobe esephindela kwelakubo ebuNguni aseyogoduka aye koyisemkhulu ubuhle busezindiyeni zabo.

6.4 Ukuxhumana

Ukuxhumana kungahlukaniswa kathathu. Kukhona ukuxhumana-siqalo, ukuxhumana-maphakathi kanye nokuxhumana-sigcino. Kuyenzeka kube nokuxhumana okuhlanganisa konke ukuxhumana.

6.4.1 *Ukuxhumana okuqondile*

UNtuli, (1984:192) uchaza ukuxhumana okuqondile kanje:

> We propose to use this expression to describe the type of linking where a word in the first line corresponds almost vertically with the one in the second line. This usually happens when similar words, (or stems, or roots) appear at the beginning of successive lines (initial linking) or at the end (final linking)

6.4.1.1 *Ukuxhumana siqalo*

UMakhambeni, (1989:119) uthi:

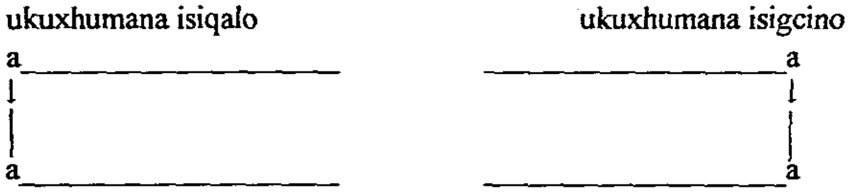
> Lapha sithola igama elisekuqaleni komugqa liphindwa

kolandelayo khona ekuqaleni. Kungase kube yilona lonke igama noma kube yingxenye eseyiguquliwe yaba yisenzo, noma yisibanjalo kokunye yibizo.

UMaphumulo noThwala, (1993:105) bayemukela njengoba injalo le ncazelo engenhla, kodwa bese bengeza ngokuthi:

Lokhu kuphindaphinda kwenzelwa ukugcizelela.

UNtuli, (1984:193) usebenzisa ukuxhumanisa ngemigqa (linear approach) kaKunene, (1971:68-101) uma edweba kanje:



UVilakazi, (1946:32) uveza ihubo elinokuxhumana siqalo elithi:

a
Igaqela lidla lingakhothwa,

a
Igaqela lidla likholwa.

Umugqa wokuqala ngenhla uhlangana nowesibili, uxhunyaniswa yigama elithi **igaqela** (umkhonto). Ukuphindwa kwaleli gama emgqeni wesibili kuyagcizelela njengoba kusho uMaphumulo noThwala, (1993:105). Ngaphezu kokugcizelela kwaleli gama, linweba incazelo bese lijiyisa ingqikithi yalokho elikushoyo.

UHlongwane, (1995:3) uveza ihubo likaDingane lapho ukuxhumana-siqalo kuvele emigqeni emithathu kanjena:

Wayiwa nguNdlela,
Wayiwa -ye- kho!
Wayiwa nguNdlela,

Igama elithi **wayiwa** linokuthefuya lapho kufakwa u- /y/ esikhundleni sika -/l/. Bekufanele kuthiwe:

> Waliwa wuNdlela.

Kuleli hubo kugcizelelwa kuze kube kabili ukuthi uDingane waze waphuma ebukhosini ngoba aliwe wuNdlela kaSompisi.

Zikhona futhi nezaga ezinokuxhumana-siqalo kanjena:

> **Uyayivubela**!
> **Uyayivubela** impi,
> **Uyayivubela**.

6.4.1.2 **Ukuxhumana-maphakathi**

UMakhambeni, (1989:120) uthi:

> Ngaphansi kwalokhu kuxhumana sithola amagama emigqeni emibili noma ngaphezulu, amaphakathi efana.

Lolu hlobo lokuxhumana luyatholakala kuRead, (s.a: 9) ehubeni elithi:

> Igaqela lidla lingakhothwa,
> Igaqela lidla likholwa.

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l

____________b___________

Lapha igama lokuthi umkhonto uma ugwaza usuke udla kufakazelwa wukuthi, indawo elolwayo ibizwa ngokuthi wukudla komkhonto. Emgqeni ongenhla umkhonto uma usubomvu yizingazi zamadoda, umuntu ngeke awukhothe, yize ekhuza isaga esithi:

> Ngadla!

Emgqeni wesibili kuvezwa ukuthi uma umkhonto usugwazile uyenela. Lapha kungathekiswa ukweneliswa komnikazi wegaqela nesikhali uqobo lwaso.

Leli hubo elilandelayo liveza ukuxhumana maphakathi:

> Wathukuthela **wesab'** inganono,
>
> Wathukuthela **wesab'** *ukuduma* kwayo.

Emgqeni ongenhla uyayesaba inganono. Ukwesaba okusemgqeni wesibili sekuyakhula ngoba inganono isiyaduma. Ukuduma kwayo kuhlambulula isisu futhi kuthambisa inanzi. Lokhu okusemshweni wesibili kukhulisa umqondo obusemshweni wokuqala. Sekuvezwa ukuthi isikhali esiyinganono senzani. Yikho lokhu okuletha ukuthuthumela ngoba idumisa okwezulu, yikho isiyaze yanikwa igama elithi yizulu lezandla nje.

UKhumalo, (1993:66) uveza isaga esinemigqa emibili enokuxhumana maphakathi:

> Ngadla <u>ngenkomo</u> kababa!
> Ngadla <u>ngenkomo</u> yakwethu!

Lapha insizwa isuke igwaza isitha ngomkhonto. Umkhonto-ke ngezikhathi zikaShaka wawuthengwa ngenkomo. URitter, (1955:40) uthi:

> The blade will be tempered with the strongest fats,
> and in your hands it will ever be victorious. It will
> cost me a lot, but for you I will do it for the price of one
> heifer, and that you may send to me when you are satisfied
> with my work, and in your own good time.

Emgqeni wokuqala umkhonto uvezwe njengesikhali somuntu oyedwa, kodwa kowesibili umkhonto usungowomndeni wonke.

6.4.1.3 **Ukuxhumana-sigcino**

UMaphumulo noThwala, (1993: 106) bathi:

> *Lapha sithola ukuxhumanisa okwenziwa ngamagama okugcina afanayo noma kwesinye isikhathi ingxenye yegama elingenhla.......*

Yikho lokhu phela, uNtuli, (1984:193) akubiza ngokuthi:

> Final linking.

Leli hubo elilandelayo liveza ukuxhumana-sigcino:

Sobashaya sibajahe..............

b
Noma besijuma **thina**,

b
Kogcina **thina**
____________________b

!

____________________b

Kuyabonakala ukuthi ukujunywa kwalezi zinsizwa, akubuqedi ubuzona bazo. Kunalokho kuzinika amandla okunqoba, bese kugcina zona.

UKhumalo, (1993:64) uveza isaga esinemigqa enemvumelwano-sigcino:

b
Sihleze **sisho**!
b
Sihleze **sisho**!

Ahhay' suth' impi.

6.4.1.4 Ukuxhumana okuyinxemu

UMakhambeni, (1989:120) uthi:

> Kulokhu kuxhumanisa sifumanisa lapho igama eliphethayo esandleni sokudla emgqeni wokuqala liyaphindwa emgqeni wesibili esandleni sokunxele. Omunye angathi igama elisekugcineni emgqeni wokuqala liyaphindwa ekuqaleni komugqa olandelayo. Ngesinye isikhathi uthola igama elisekuqaleni emgqeni wokuqala libe sekugcineni emgqeni wesibili.

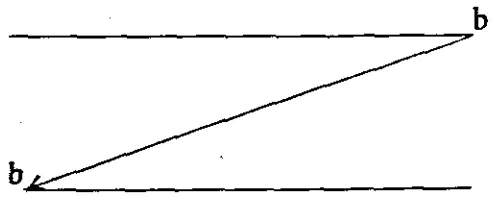
UNtuli, (1984:195) uthi:

> We prefer to call this linking oblique because it can be represented with lines having a slant from one side to another.

Leli hubo elilandelayo:

a b
Thina **asinanzondo,**

b c d e
Sizond' amagam' aphuma ngomlomo.



Lokhu kuxhumana kwenzeke ngenxa yomsuka wesenzo othi **-zond-**. Kuyabonakala ukuthi ibizonto <u>inzondo</u> lithathelwe esiqwini sesenzo esithi **-zonda**. Igama elisemgqeni wokuqala, likhomba umuntu ongenanzondo. Emgqeni wesibili, likhomba umuntu ongafuni ukuqalwa, nokuthi amagama aphuma ngomlomo adinga ukucoshelelwa. Kumele akhishwe esecatshangisisiwe ukuze angabi nohlalwane.

Leli hubo elilandelayo linokuxhumana okuyinxemu okwenzeka egameni lonke:

a b
Safa **saphenduka**

b c d
Saphenduk' inj' ebomvu.

UNtuli, (1984:195) uqinisile uma ethi ukuxhumana kuyahlobisa:

> When exactly the same word is repeated in successive lines, repitition seems to serve little purpose except for being ornamental.

Umuntu angasho kungonakali lutho athi:

Safa saphenduka inja ebomvu.

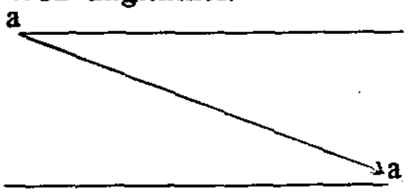
Uma sekuwumugqa owumusho owodwa igama elithi:

saphenduka selincishwe umfutho.

Kulesi saga esilandelayo, ukuxhumana okuyinxemu kusuka esandleni sesinxele kuya kwesokunene:

a a
Thinta mathinta!

b a
Woz' **ungithinte**.



La magama axhumanayo, akhomba izindlela ezimbili ezahlukene zesenzo. Igama elithi **thinta**, lisendleleni yempoqo. Elithi **ungithinte** lisendleleni eyamile. Uma amagama esexhumana

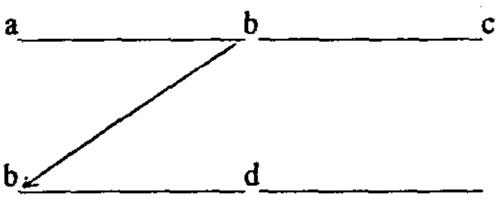
ngeziqu nje kuphela, uNtuli, (1984:196) uthi:

> A repeated word becomes more indispensable when the poet has changed its morphological form by affixes and other devices, and retained only its roots.

Incazelo yokuxhumana kaMakhambeni, (1989:120) eku-6.4.1.4 ayisona isimbelambela ngoba kusengenezelwa ngokuthi noma igama lingaba phakathi nendawo emgqeni wesibili lingaxhumana nelisemgqeni wokuqala, uma nje engaqondene. Leli hubo elilandelayo liyakufakaza lokhu:

a b c
Ngacishe **ngafel'** esigangeni!

b d
Ukufa kuyazenzela.



Leli hubo elilandelayo likhombisa ukuphindwaphindwa kwamagama kumbe imisuka yawo. Kukuleli hubo lapho kugcina kudwebeke isithombe, kumbe umdwebo oyinxakanxaka ohlanganisa konke ukuxhumana:

a b
Langa lashona

b c
Lashonel' ukwenzani

a b d e
Langa lashona bab' ezintabeni.

d d
Angisenababa angisenamama.

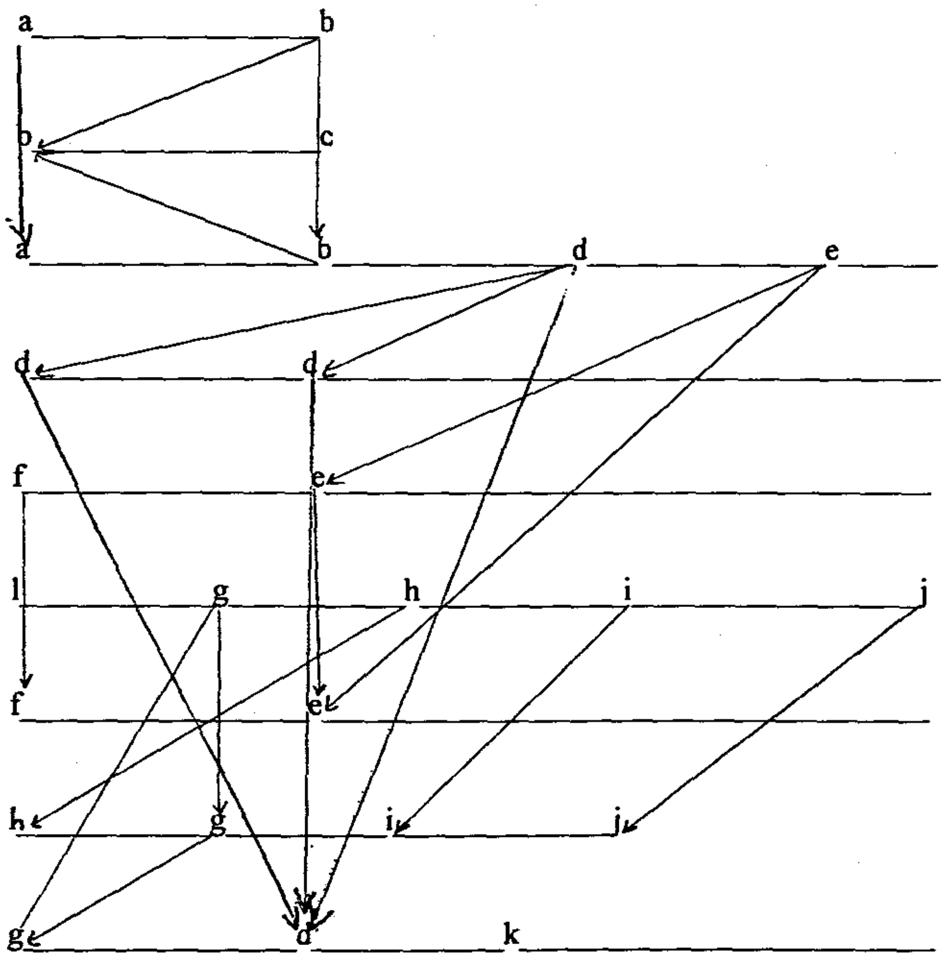
f e
Angisenamkhulumel' ezintabeni.

l g h i j
Ingab' ezam' iyinkomo zodliwa ngubani?

f e
Angisenamkhulumel' ezintabeni.

h g i j
Iyinkomo zami zodliwa ngubani?

g d k
Owam' ubab' umfokazana.



Amagama avele kaningana kuleli hubo yilana: lashona, abazali okungubaba nomama, ezintabeni, ongumnini okungu-wami no-*zami*.

Ukushona kwelanga kukhomba ukufa kwabazali bentombazane ehuba leli hubo. Ukukhanya kanye nemfudumalo evela elangeni sekuzokwesweleka. Izibuza umbuzo ongeke ube

nampendulo othi: :Lishonel' ukwenzani ilanga?" Abazali bobabili uyise nonina ngenxa yokuthi banyamanye babhanqwe baba wu -(d), kule nxakanxaka engenhla:

Angisenababa angisenamama.

Ubulukhuni bempilo yobumpabanga nobuntandane budalwa wukuhlanekezeleka kwendawo yosizo. Akuvamile ukuba usizo lushone *ezintabeni* kepha kumele abantu baluthole luvela ezintabeni.

Amahubo, 121: 1 no 2 athi:

1. Ngiphakamisela amehlo ami ezintabeni, usizo lwami luvelaphi na?
2. Usizo lwami luvela kuJehova owenzile izulu nomhlaba.

Ubumbelambela nokuma kade kwezintaba kuveza ukuthi abathathwe wuSimakade abasenakubuya beze kwelimagade ahlabayo. Igazi *lezinkomo elixhumanisa* uMvelinqangi nabantu *alisenakusetshenziswa* ngoba *izinkomo* zayo azisenakudliwa muntu uma isilotsholwa. Nalapho eyogana khona le ntombi ayikuba namkhulumeli:

Angisenamkhulumel' ezintabeni.

Uyise ongabe usewumnuzane ngezinkomo zamabheka omntanakhe ufana nomfokazana nje. Phela abukho ubunumzane emva kokufa.

6.5 **Isiphindo**

Isiphindo sivamise emaculweni esonto. Kuthi njalo uma sekuqedwe ibinza bese kuba nomugqa kumbe imigqa ephindwayo. Kusuke kugqishwa emiqondweni yalabo abahubayo indikimba esuke idingidwa. Isiphindo sigcizelela isigqi saleyo ndikimba. UNtuli, (1984: 201) uthi:

A refrain is most effective if it is used for underlining some idea.

Awamaningi amahubo anesiphindo. Lokhu kwenziwa wukuthi iningi lawo liyibinza elilodwa. Leli hubo elilandelayo liyasisebenzisa:

> Wayihlaba wema nayo!
> Yith' uZulu.
> Awusinike la maBhun' asiqondile!
> Yith' uZulu.
>
> Yenza kahle Ndabezitha!
> Yith' uZulu.
>
> Yenza kahle Mgwagwa wezulu!
> Yith' uZulu.
>
> Awusinike la maBhun' esilwa nawo!
> Yith' uZulu.

Umugqa othi: **Yith' uZulu**, ulokhu uphindwaphindwa. Amabutho acela impi eNkosini uDinuzulu. Asebenzisa isiphindo ukugqisha emiqondweni yabeluleki beNkosi kanye naseNkosini uqobo ukuthi ngeke ehlulwe ngoba ewuZulu. Ukusetshenziswa kwesiphindo kuthi kugcizelela amandla kaZulu, kube kuletha inhlese yendumiso yasesontweni emabuthweni. Amabutho athi ecela ukuyohlasela abe eyinika udumo iNkosi futhi eyifumbathisa umlayezo wokuthi yiwo awuZulu.

Sikhona futhi isiphindo kuleli hubo elilandelayo:

> Enkanini! Enkanini!
> Impi...!
> Yangena!
> Awusidedele singene kwaNongoma.
>
> Yangen' eyobhewula!
> Impi...!
> Yangena Mamonga woSuthu!
> Awusidedele singene kwaNongoma.
>
> Zakhal' ekusen' ekuseni.

Lapha kuMamonga!
Impi....!
UMamong' usehlomile!
<u>Awusidedele singene kwaNongoma</u>.

Zasikhonkoth' izinja!
Impi....!
Hhu! Hhu! Hhu!
Kungena thina siwuSuthu!
<u>Awusidedele singene kwaNongoma</u>.

Kuleli hubo isiphindo siwumugqa osendleleni encikile othi:

Awusidedele singene kwaNongoma.

Siyatholakala isiphindo esageni esithi:

Bafana bakithi!
<u>Zish' ukhence</u>.

Siyayidlal' induku!
<u>Zish' ukhence</u>.
Sishay' amabhungu!
<u>Zish' ukhence</u>.

Sishay' amadoda!
<u>Zish' ukhence</u>.

Lesi saga sibonisa ukuthi uma iviyo lihlangene lifana nensimbi. Ubukhencekhence obusesiphindweni bugcizelela ukuzwana obuwubunsimbi bamabutho.

UKhumalo, (1993:64) uveza isaga esinesiphindo ekusabeleni kwamaviyo:

INDUNA	:	Amashing' amashinga!
IMPI	:	<u>Ahhay' suth' impi</u>!
INDUNA	:	Amashing' amashinga!
IMPI	:	<u>Ahhay' suth' impi</u>!
INDUNA	:	Kade sabatshela!
IMPI	:	Sihleze sisho! (ibhula izihlangu)

Sihleze sisho!
Ahhay' suth' impi! (isikaza)

Umugqa oyisiphindo uveza ukuthi amashinga kanye namashoshozela awayilambeli impi:

Ayisuthi impi.

6.6 Imvumelwano (rhyme)

Ngemvumelwano, uNtuli, (1984:203) uthi:

> Composers of traditional Zulu poetry never made an attempt to use rhyme in their poetry. This is obviously because their poems were not written, and there was, therefore, no opportunity to work out schemes whereby endings of the verses could be similar. What we find in traditional poetry is the repetition of whole words or sentences.

Ukuze kukhulunywe nokuthi ikhona nencane imvumelwano esiyiqwabingayo, yingenxa yolwazi olusha olufike nephumalimi.

UNtuli, (1984:203) uthi:

> Zulu poets introduced rhyme into their composition after seeing examples of this in rhyms and Western poetry. We still have much controversy regarding the suitability of the devices for Zulu.

Ukuvaleka kwamalunga asemagameni olimi lwesiZulu kwenza ukuba imvumelwano ibe yinhlwanyelo engandi. Onkamisa abavula amalunga emagameni esiZulu bahlanu nje vo. Izilimi zabaMhlophe zinamagama akhiwe ngamalunga avalekile, ngakho-ke imvumelwano yenzeka kalula.

6.6.1 Imvumelwanosiqalo

Ubukhona bemvumelwanosiqalo budalwa wukuthi ebunkondlweni besiZulu izinguquko

zenzeka ngasekuqaleni kwamagama. UKunene, (1962:15) uthi:

> End rhyme is unsuitable for Zulu poetry mainly because changes occur chiefly in the prefix rather than in the suffix.... some poets unaware of this fact have made the most fantastic verbal constructions. They have twisted words, coined them without consideration to their poetic effect merely because they wanted to produce a rhyme scheme.

Leli hubo elilandelayo linemvumelwanosiqalo yonkamisa kanje:

> <u>U</u>Ndab' uyinkosi,
> <u>U</u>yabusa.

Lokhu kuvumelana kukhohlisa iso nendlebe kuphela, kodwa akuyikhohlisi ingqondo. Isiqalo u- u- egameni elithi <u>u</u>Ndaba uyisiqalo sesigaba 1(a). U- u- egameni elithi <u>u</u>yabusa, uyisivumelwano senhloko sesigaba 1 esisetshenziswayo nasesigabeni 1(a). Lapha siqonde ukuveza ukuthi noma bangefana labo nkamisa kodwa abamele into eyodwa.

Lesi saga esilandelayo sinemvumelwanosiqalo eyilunga kanje:

> <u>Sa</u>yiwel' iMona,
> <u>Sa</u>yiphind' iMona.

La magama athi <u>sayiwela</u> nelithi <u>sayiphinda</u> akheke kanjena:

si- + -a- + -i- + -wela > sayiwela
↓ ↓
ukweqiwa ukungwaqazisa
kukankamisa

si- + -a- + -i- + -phinda > sayiphinda
↓ ↓
ukweqiwa ukungwaqazisa
kukankamisa

Kuyacaca-ke ukuthi u- <u>sa</u>- kula magama omabili uyefana ebese akha imvumelwanosiqalo.

6.6.2 Imvumelwanosigcino

Leli hubo elilandelayo linemvumelwanosigcino:

> Asihambe sihlase<u>le</u>
> Inkan' iphelil<u>e</u>

Le mvumelwanosigcino ikhohlisa iso kepha ayiyikitazi ingqondo. Egameni elithi **sihlasele** sithola indlela eyamile. Egameni elithi **iphelil<u>e</u>** kukhonjiswa inkathi edlule ku <u>-e</u> kanti u--il-umele into eseyenziwe yaphela.

6.7 Isigqi

UNtuli, (1984:220) uthi:

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

Emahubeni nasezageni kunezinhlobo zesigqi kumbe umgqumo odalwa wukugcizelelwa nokungagcizelelwa kwamalunga akhe amagama.

6.7.1 Isigqi esidalwa yiphimbo nokudonsa

Ukwenyusa nokwehlisa iphimbo emahubeni kuyasidala isigqi. Leso sigqi sipheleliswa wukweluleka kanye nokudonsa kwephimbo lingaboniswa kanje:

´ukwenyusa iphimbo [ ]´

`ukwehlisa iphimbo [ ]`

‸ukwenyusa nokwehlisa iphimbo [ˆ]

Ukudonsa kungaboniswa kanje:

. ukusuka elungeni uya kwelinye ngokushesha.

:   ukudonsa

: :   ukudonsa elungeni elelama elokugcina.

Leli hubo elilandelayo lisibonisa kanjena isigqi:

(a) Sí. dé. dé: lé : : sá: ngê : : nà
Wó: ká. sá : : zì là. ph. è. sí: yà. khò: : nà
Kwá . vû: th .ú. m. lí : lò : :
Yâ : : sh. í́. nkâ : : nì yé: zí . nsí : : zwà
Sô : : lwà nì : : nì

ULestrade, (1935:4) uthi:

> Dynamic stress is the basis of the Bantu prosody. Each line of verse is made up of a number of groups of syllables, which we shall call here nodes, usually three or four, each node containing one stressed syllable, of unstressed syllables around the stressed syllable.

Uma silandela le ndlela ka Lestrade, leli hubo elingenhla lingehlukaniswa ngamafindo (nodes) kanjena:

(b) Sidedele/ sangena/
Wo/ kasazi/ laph' esiya khona/
Kwavuth'/ umlilo/
Yash' inkani/ yezinsizwa/
Solwa/ nini/

Ukuze kube nesigqi sempela, leli hubo liba njena:

Sidedele sangena/
Wo kasazi laph' esiya khona/
Kwavuth' umlilo/
Yash' inkani yezinsizwa solwa nini/

Uma sekuhutshwa u- (a) no- (b) kuyelukwa kube yinto eyodwa.

6.7.2 Isigqi emahubeni ahlobene nezibongo zamakhosi

Kunobuhlobo phakathi kwamahubo nezibongo njengoba sibona ehubeni elithi:

Sóbàsháyà ngéndùkù/
Sóbàsháyà síbájáhè/
Nómà bésíjúmà thinà/
Kógcínà thínà/

Izibongo zamakhosi zesikhathi esingaphambi kukaShaka zazinesigqi esingasheshi. Kwakuyisikhathi sokudunyiswa kothando, ukweshela, ukutheza kanye nokubusa kwamakhosi. UMsimang, (1982:122) usinika ihubo elithi:

UNdàb'/ uyìnkosi/
Uyabúsa/
Óho/ Ó/
Hhà/ Óye/
Adjídji/Ó/ adjídji/

Lesi sigqi esothando nokujabula. Abantu bababaza umbuso omkhulu kaNdaba. Lo adjidji unokuhlobana nokukhuzwa kwe - Ji! Empini.

ISAHLUKO 7

7.0 ISIHLAZIYO NOKUPHOTHULA

7.1 Ukuhlaziywa kocwaningo

Kulo mkhathi kuzoqalwa emuva, kubukwe amafindo axegayo, aboshisiswe athule athi du. Kuzocingwa yonke imijokujoku, yelukwe ithandaniswe nomqulu wonke.

Kukhona amahubo athinta inkolo yabantu. Kuvela ukuthi amaZulu akholwa kuMvelinqangi. Kuleli hubo elilandelayo kuvela elinye igama likaMlenzemunye *elithi* wuHlanga:

> Uyamemez' okaNdaba,
> Uyinkosi yoHlanga.

Kunenkolo yokuthi iSintu sifinyelela kuMdali ngamadlozi, kusetshenziswa igazi njengasehubeni elithi:

> Naziya!
> Iyinkomo zedlozi.

UMvelinqangi uyiThongo elikhulu. Ayakholwa futhi amaZulu ukuthi kunempilo emva kokufa ehubeni elithi:

> Safa saphenduka
>
> Saphenduk' inj' ebomvu.

Kunamahubo achaphazela ubuciko bomlomo okuyimilolozelo nezinganekwane. Lokhu kuveza ukuthi umuntu uxhumana namahubo ebunganeni bakhe; ebuntombini nasebunsizweni, ebudodeni nasebufazini, ebukhehleni nasebusalukazini kuze kufike ekufeni. Ubufakazi

busehubeni elisuka emlolozelweni wokubala izinyoni:

Wen' usematholeni!

Yilolu lwazi lwamagama ezinyoni olungena kumuntu osemncane, olwazala ihubo elikuHlongwane, (1995:1):

Inyoni yaphezulu,
Umlindazwe, zinyane lengwe,
OmSwazi kabasakwaz' ukuthula,
Yek' izimpiso zakho Nkosi.

Leyo nyoni eyedukela ezulwini kuNyembezi, (1978:63) yinkonjane:

Inkonjan' eyedukel' ezulwini.

Leyo nkonjane eyedukel' ezulwini kubuye kuhutshwe ngayo ezinganekwaneni, kuMsimang, (1982:55):

Litshe likaNtunjambili,
Litshe likaNtunjambili,
Kalivulwa ngabantu,
Livulwa yizinkonjane,
Zon' ezindiza phezulu.
Ngivulele ngingene.

Lapha inkonjane imele amandla nenhlakanipho yomuntu.

Kunamahubo ahutshwa ngabenzi kanye nabasebenzisi bemithi okuyizinyanga, izangoma kanye nabathakathi. UDonda, (1997:27) uveza ihubo elihutshwa wumuntu osefuna ukuziphindisela ngekhubalo kumkhunkuli:

Ngihlushwa yindod' endala
Izungelez' umuzi wami,
Nami ngizoyitheng' imfene.

Icasuka ngakhona le ndoda. Lo mthakathi imbuzimawa yayo ayisahlali emaweni kodwa isihlala endlini:

Uyeyisa!

Uyeyis' umatheng' umuthi!
Uthakatha nje,
Unemfen' endlini.

Ehubeni lesigekle elithi:

Kodwa ngizongena kanjani kwambulali?

Umthakathi ubizwa ngombulali. Kubuye kube nehubo elithi:

Kancengi! Kancengi!
Nom' esuth' umthakathi!
Wen' uzwe ngobani
Ukuth' umthakath' uyancenga?

Kunehubo elingathekisa umndiki nengwe kanye nengonyama:

Uyingwe mndiki!
Uyingonyama.
Sikhuphul' amandawe.

Kunamahubo asusa intombi ithomba, yemula ize iyogana. Kula mahubo kuhlaluka umehluko ekukhuleni komuntu wesifazane esuka ebutshitshini, ebuqhikizeni, ebungodusini, ebunkehlini kuze kufike ebukhosikazini.

Kunamahubo athinta isisusa sempi. La mahubo adingida izizathu ezibanga ukuba impi ixovane ngezikhali. La mahubo adalula ukuthi yizindaba ezingamahemuhemu ezidala inzondo, egcina isibange imbedumehlwana efaka isizwe otavatavení. Abantu abaqaliwe ababe besafuna ngisho ukukhuluma:

Uth' angikhulume kanjani
Simanxeba sinje?

Kuvela amahubo okulungiselela impi:

Induku yeth' iyabathand' abaShibhisi!
Impi!
Siyakulwa nabo.....

Sishaywa yizifunda ngezifunda,
Ziyasazi thina.

Kunamahubo aveza ukuthi icilongo liyasetshenziswa ukuqoqa abantu ukuze bazovivela impi.

Icilongo lakhal' izwe lonke!
Wen' uyakhuluma nje,
Nans' impi.

Kunehubo elicacisa ukuthi abantu balungiselela impi ngoba beyithanda, beyiqondile futhi bengenandaba nokufa:

Asilwanga saphel' amandla!
Impi iyoz' ilwe nini?
Impi yomgangela
Kwaphel' abantu.

Ekulungiselelweni kwempi, kuvalwa ngehubo elikhomba ukuthi abantu sebekulungele ukulwa:

Siyolilanda ngejozi,
Siyolilanda ngegazi,
Kudamuk' amafu.

Emahubeni athinta impi kutholakala lezi zisho ezithuthukisa ulimi:

a) Ukushokosha impi.
b) Ukusukuza impi.
c) Ukususa isidumo sempi.

Ezenzweni ezimbili, <u>ukushokosha</u> <u>nokusukuza</u> kwakheka la mabizomuntu:

Ukushokosha	>	umshokoshi
Ukusukuza	>	umsukuzi

Ukwenzeka kwezinguquko ezingenhla kuchazwa wuDonda, (1997:119) kanje:

It is thus assumed that <u>words</u> are derived from words, thus ukuhamba > isihambi. The morphological process involved is substitution.

UDonda, (1997:120) ubopha kanjena:

The substituted morphemes (the class prefix substituted for the infinitive prefix and the substitution of the categorial morpheme -a with the appropriate

deverbative morpheme) are concomitant morphemes (the use of the one necessitates the use of the other). The final vowel of a deverbative, contrary to other nouns, constitute a morpheme, since it serves a grammatical function.

KuKhumalo, (1993:46) kutonyulwe ihubo lempi, lapho igama elithi impi leqiwe:

Hho! Thina sayibamba!
Hho! Thina sayithel' esangweni weNduna!

Kuwubuciko ukweqa amagama ukuze ofuna ukuzwa asebenzise amagama asemshweni, ukuze athole igama eleqiwe.

Kula magama sithola lezi zakhi:

si- + -a- + -i- +-bamba > sayibamba

u-si- yisivumelwano senhloko.

u-a- yisakhi senkathi ekade yedlula.

u - -i- yisona sakhi esimele umenziwa (impi).

↓

-yi- ngenxa yokuthi u-[i] uba wu -[y] uma singwaqazisa.

u- -bamba yisiqu sesenzo.

Kuyacaca-ke ukuthi u- -yi- umele impi

Ngaphandle kwegama elithi impi, igama elithi ukulwa lejwayelekile emahubeni. Kunamahubo anemigqa ethi:

(i) Wabaleka kunzima kuliwa.

(ii) Silwa nempi wemkhonto kaShaka.

(iii) Impi iyoz' ilwe nini?

(iv) Asilwanga thina, saphel' amandla!

(v) Yash' inkani yezinsizwa <u>solwa</u> nini?

Kunamahubo athinta ukufa empini. Kulindelekile futhi kwamukelekile ukuthi uma umuntu eya empini, angase afe noma abulale. Ihubo elithi:

> Ngacishe ngafel' esigangeni.

Licacisa ukuthi amabutho akholwa wukuthi ithuna lendoda liseceleni kwendlela. Abantu abangafuni ukuthela eNkosini babehlaselwa babulawe:

> Uyofel' ehlazweni!
> Ufun' izwe?
> Uyakuthand' ukufa,
> Isiphundu sakho sibi.

Kunamahubo agqamisa ibizo elithi **inkosi**. Igama elithi inkosi livela engukIwini yezulu. Isisi esiphuma kule mbumbulu kuthiwa yinkosi. Inkosi ivembukisa amakhowe, isindise izingane ezinenyoni. Umuntu ohishwe yinkosi uma esindile usezwa noma axakwe ngobisi, akhiphe imisimbane njengembuzi. Umuntu oyinkosi-ke uyaphana kodwa uma esecasukile uyabulala, kungabi ndaba zalutho. Ihubo liveza ukuthi inkosi ibekwa uHlanga:

> Uyinkosi yoHlanga.

Kuvela ukuthi uNdaba uyobusa njalo, nesihlalo sakhe sobukhosi asisenakugudluzwa. Kuyacaca ukuthi intonga yokubusa ayisenakususwa esandleni sakhe sokunene:

> UNdaba uyinkosi,
>
> Uyabusa.

UKhumalo, (1993:45) udalula ukuthi izwe lenkosi loniwa ngamambuka:

IBUTHO : Ngamambuka Nkosi!
UNdab' akazindl'izwe lonke
Oka Ndaba
Ngamambuka Nkosi
Bayamqal' izwe lonke,
Ngamambuka Nkosi.

UKhumalo, (1993: 45-46) uveza ukuthi iNkosi wumuntu wokungungwa, avikelwe, aphelekezelwe uma eya endaweni ethile:

Zinsizwa salani nonyoko!

Kutholakala ukuthi kunamahubo amaningi adingida izindikimba ezithinta izikhali. Kwemukelekile ukuthi izikhali ezisemqoka yinduku, isizenze, umkhonto kanye nesibhamu. Ngenxa yokuthi isibhamu yisikhali sokufika, kunamagama amasha athathelwe esiNgisini qede alwandisa ulimi lwesiZulu.

revolver	>	ivolovolo	>	amavolovolo
cannon	>	inganono	>	izinganono
bomb	>	ibhomu	>	amabhomu

Kunehubo eliveza ukuthuthumela kwabantu ngoba besaba umbhobho wesibhamu:

Yash' imizi!
Ngenxa yomnt' omdala,
Kuyoze kube nini
Sibhek' umbhobho wesibhamu?

Kunamahubo aveza ukuqukulwa kwegama kumbe umusho ezibongweni zamakhosi, ufakwe ehubeni. Ehubeni elithi:

Wayihlaba wema nayo!

Kunomugqa othi:

Yenza kahle Mgwagwa wezulu.

Ehubeni elithi:

Yangen' eyobhevula!

Kunomugqa othi:

Yangena <u>Mamonga woSuthu</u>.

Ehubeni elikuHlongwane, (1995:2) kuvele ihubo elinamagama amabili <u>uVezi</u> no <u>Malamulela</u>, aqukulwe ezibongweni zikaDingane.

Kuyavela ukuthi umuntu phaqa, igama lakhe liyagagulwa kuHlongwane, (1995:3):

Wayiwa **nguNdlela**,
Wayiwa -ye- hho,
Wayiwa **nguNdlela**,
Wayiwa **nguNdlela**,
Wayiwa -ye,
Imbuzi ka **Dambuza** beno**Ndlela**.

Lapha uNdlela kaSompisi wakwaNtuli noNzobo kaSobadli wakwaNtombela uDambuza bagaguliwe kodwa igama likaDingane lagodlwa ngoba eyinkosi.

Kuvela amahubo athinta izindawo. Izinto zonke ezenziwa ngabantu zenzelwa endaweni ethile. Lokho kubonakala ngokusetshenziswa kondaweni emahubeni nasezageni.

UNyembezi, (1978:57) uveza ihubo elithi:

He, yaye!
Muntu **wakwaZulu**
Wathi kayikungen' **eNgome**.

UHlongwane, (1995:3) uveza ihubo elinomugqa othi:

Sizivimba ngomkhont' **eNdondakusuka**.

URead, (s.a: 9) uveza ihubo elinomugqa othi:

Ubomuka simuke siy' **eSwazini.**

UVilakazi, (1938:14) eveza elithi:

Bathi beba mama
Sihambe siy' **ebuNguni.**

Kuvela amahubo athinta izinkomo nokubaluleka kwazo. Ihubo liveza ukuthi akathandwa muntu umuntu odla izinkomo zabantu ngempi:

Ubaba nje kathandwa!
Yimpi.
Kathandwa!
Yimpi.
Wo! Kathandwa ndawo!
Wo! Bakhalel' izinkomo.

UVilakazi, (1946:18) uveza ihubo elithi umuntu odle izinkomo zabantu uyabaleka:

Ye Somfuya!
Wadl' inkomo zabayeka.

Lapha amaNgoni aseMalawi ayeqonde ukuthi:

Wadl' izinkomo wabaleka.

Kuvela ihubo eliveza ukubaluleka kwemibala yezinkomo:

Lezo nkomo zimbala muni na?
Zinomlando omkhulu lezo nkomo.

Kunehubo elikhomba ukuthi inkosi ehlezi esihlalweni senkosi uNdaba, iyinkonyane kaNdaba:

Wenkonyane kaNdaba!
Kwanyakaz' imikhonto,
Wenkonyane kaNdaba.

UKhumalo, (1993:46) uveza ukuthi izwe lithathwa ngolaka ezitheni. Kunehubo futhi eliveza ukuthi kuhle abantu bazi ukuthi izwe liyaphenduka.

Kunehubo elincoma isibindi ligxeke ubugwala:

Bekezela nsizwa!
Bekezela nsizwa.
Zokushay' iyinsizwa!
Zokushay' iyinsizw'
Amagwal' ayesaba.

Kuvela ukuthi isaga sifaka itwetwe ezitheni. Uma izwe selibhidene, amabutho abingelelana ngazo izaga ngoba yilelo nalelo butho linesaga salo. Siqutshulwa qede kuswice unwele, amagwala nonyube babe namanzi emadolweni nasesiswini.

Kuhlaluka ukuthi kunezaga ezigama linye, ezingadingi mpendulo. Zinobungozi ngoba umuntu okhuluma kancane uvama ukwenza kakhudlwana. Kukhona nezaga ezigama linye ezinempendulo egama linye futhi. Sivama ukuba wumbuzo kumbe isibabazo.

Kuvela *isaga esimagama mabili esingadingi mpendulo njengalesi:*

Niyobuyelaphi *na?*

Kuvela izaga ezinde. Umkhuzi wesaga usho umusho ogcwele bese impi iphendula ngomusho kumbe imisho:

Nang' ethint' amabhubesi!
Wathint' amabhubesi!
Umlil' ovuthayo!
Ovuthel' izigaba zizonke,
Sibamb' impi!
Sibamb' uMaqandule!
Adlulele phambili.

Kuyavela ukuthi amahubo akhiwa ngenxa yokusetshenziswa kwezikhali, nasezageni kunjalo nje. Kunesaga esithi:

Ikhalaphi?
Ikhalaphi induku yethu?
Siyizwa ngosi.
Ikhalaphi?

Kuvela futhi ukuthi umuntu okwazi ukunemba ngenduku, nokwazi ukwakha uphahla lwenkawu, mdala kunevaka elacwiliselwa ibhakubha emanzini:

Sibadala ngenduk' emahwanqeni.

Kuvela *ukuthi uma abantu behlula amanye amakhosi, bese kuthathwa izinkomo, kuthiwa* zidliwe lezo nkomo:

Iyodl' izinkomo!
Iyodl' izinkomo,
Induna yezinkomo,
Iyodl' izinkomo.

Izinkomo zisetshenziselwa ukulobola, yikho ikhetho lithi:

Zinkomo zakithi bo!
Zinkomo zakithi
Ngezesithukuthuku
Besibuka ngamehlo.

Kuvela ukuthi ukuhlehla kwamaviyo ukuze agalele kahle, kungathekiswa nokuhlehla kwenqama kulesi saga esilandelayo:

Yahlehla!
Iyahlehla,
Iyahlehl' inqama.

Kunesaga esithinta izinyoni:

Nyonini?
Izinyoni!
Nyonini?
Izinyoninyoni!

Kuvela isaga esithinta isilwane esihuquzelayo, inyoka. Lapha amaviyo asuke eqhakambisa

amanga, ubuqili nokujuma kwezitha:

Watibiz' inyoka!
Watibiz' inyoka,
Umnt' etibiz' inyoka.

Kutholakala isaga esithinta umnand' epholile, inkawu:

Sadlani zinsizwa na?
Sadl' inkawu!
Isilwan' esikhulu!
Esindiza phezulu.
Sadl' inkawu.

Inkawu ibukeka ingafanele ukudliwa ngoba icishe ifane nomuntu. Inhlakanipho yenkawu ibonwa wuKaye, (1994:13) njengengaphezulu kweyomuntu:

I mean you are twice as sensible and three times as clever,
because your father was clever, as clever as a load of monkeys,
brilliant and tricky too.

Ukubulala umuntu wukumudla, yikho umbulali ethi:

Ngadla!

Kuvela izaga eziningi ezikhombisa ukushokoshwa kwempi. Kukhona esiveza ukuvutshelwa kwempi, ukusho into ngempi, ukungqongqa inkani, ukuveza umuzi onothuli olungathekiswa nempi, ukuzitusa kwamaviyo ukuba nesibhaxu kanye nokubabaza ilanga lempi okungelokufa nelokuphila. Kufanele amabutho alwe azilahle amathambo ngoba alwela izimpilo zawo, ngaphezu kwalokho alwela inkosi yawo nezwe lawo. Iviyo elinqobayo liba yinkunzi:

Wawuthini kithi?
Wawuthini kithi?
Kush' inkunz' emdaka
Wawuthini kithi?

Kunezaga ezithinta igazi labantu abafe empini. Liba manikiniki igazi elichitheka empini:

Limanikiniki !
Limanikiniki igazi lethu,
Limanikiniki.

Ukuchitheka kwegazi kungcolisa umhlabathi ube bomvu:

EShowe !
Zibomvu iyintuli zeShowe,
Zibomvu!

Kunesaga esithinta intuthu engathekisa ubhici lwempi. Abantu baqala ngokushunqelana baze bagcine sebefe beshunqa:

Kwantuthu!
Kwantuthu ziyashunqa.

Kuvela izaga ezikhomba ukuya empini. Amabutho amisa induna idolo ngokuthi noma kungaqhamuka impi ngeke abaleke. Kuvela isaga sokuhleka izitha ezehlulwayo. Ayacasuka amaviyo uma ethi aya empini kodwa angazitholi izitha. Kuvela nesaga senjabulo uma impi isihlangene.

Kuvela izaga ezichaphazela izinto ezivele nabelungu. Kunesaga esinegama elithi ijaji elivela egameni lesiNgisi elithi judge. Kunesiveza igama elithi ijele elisuselwa kwelithi jail. Kuvela isaga esinegama elithi iphoyisa elivela egameni elithi police. Kuvela nesaga esithinta igama lomuntu uPewula nendawo yasePitoli. Igama lika Pewula livela kwelithi Paul kanti iPitoli livela kwelithi Pretoria elaqanjwa ngegama lika-Andries Pretorius:

Sagibel' uPewula!
Sagibel' uPewula!
EPitoli ekhanda.

Kuvela izaga ezithinta umuthi. Amabutho exwayiswa ukuba angagaleli agase njengengonyama ngoba angase anyathele udaka lwabathakathi:

Ungaweqi!
Ungaweqi umuthi,
Ungaweqi.

Kulolu khalo kunezaga ezigagula imithi ngamagama **njengendabula luvalo, umababaz' intombi nesoka** kanye **nesibhaha**. Kuvela isaga esikhuza izinduna zezinsizwa ukuba zingagabi ngomuthi kepha zigabe ngobunsizwa nangamandla azo.

Kunesaga eseluleka izinsizwa esezijutshiwe ukuba zehlukane nokuba yiminqolo nemihlalandlini. Lokhu kudala ovukuvale bezishimane:

Uyob' eyizwaphi?
Uyob' eyizwaphi
Indaba yentombi,
Ehlala nonina nje,
Uyob' eyizwaphi?

Ekwesheleni nasekuhlaseleni imbala kumele amabutho abophe izinhliziyo ngosinga, aze ajutshwe yinkosi:

Kuyoze kusho yena!
Kuyoze kusho yena,
Umnt' omkhulu,
Kuyoze kusho yena.

UKhumalo, (1993:69) uveza izaga ezishiwo yizesheli uma zikhuzela. Izesheli zisuke zikhipha imiphoso, nemihlokolozo ezothambisa inhliziyo yentombi. Ukukhuzela akukhona ukweshela kodwa kuyingobhozane ehlale igobhozile yamazwi, abamba intombi ime ngqi. Ithi isalalele lolu nondonondo lwamazwi obuciko ifike insizwa yeshele. Intombi iqomela phezu kwamazwi eqonyiswe ngawo. Isaga sishanelela amazwi azojikijelwa yibhungu ukuze awele emhlabathini

ovundileyo.

Kutholakala ukuthi izibongo zamakhosi zinokuhlobana namahubo kanye nezaga. Kuvela ukuthi igama likaNdaba ebelivela emahubeni, livele kakhulu ezibongweni zamakhosi. Ezibongweni zikaJama kuMsimang, (1982:1) kuthiwa:

UJama kaNdaba,

UNyembezi, (1978:10) kuSenzangakhona kuthiwa:

UMjokwane kaNdaba,
UMenzi kaNdaba,

Imbongi kuNyembezi, (1978:19) ibonga uShaka ithi:

UDlungwane kaNdaba.

Imbongi kaDingane, kuNyembezi, (1978:48) ithi:

Izibuko likaNdaba,

Elimadwala abushelelezi;

Imbongi kaMpande, kuNyembezi, (1978:63) ithi:

Isikhukhulane sikaNdaba,
UNdab' uwele ngelase Dlokweni.

Imbongi kaCetshwayo, kuNyembezi, (1978:84) ithi:

Wathi mntakaNdaba,
Uz' ubahlabe nasemehlweni.
Inyathi kaNdaba
Empondo zimakhenkenene.

Imbongi kaDinuzulu, kuNyembezi, (1978:106) ithi:

UNdab' uhlom' ehlathini,
Ubenjengohlanya.

ı namahubo kanye nezagaıi izibongo zamakhosi zinokuhlobana namahubo kanye nezaga. Kuvela

kakhulu ezibongweni zaNdaba ebelivela emahubeni, livele kakhulu ezibongweni zamakhosi.

ſama kuMsimang, (1982:1) kuthiwa:

ɴdaba,

ɜ:10) kuSenzangakhona kuthiwa:

ıe kaNdaba,
ıNdaba,

ıezi, (1978:19) ibonga uShaka ithi:

ne kaNdaba.

ıe, kuNyembezi, (1978:48) ithi:

aNdaba,

a abushelelezi;

e, kuNyembezi, (1978:63) ithi:

ane sikaNdaba,
vele ngelase Dlokweni.

ʼayo, kuNyembezi, (1978:84) ithi:

ıkaNdaba,
be nasemehlweni.
ɴdaba
zimakhenkenene.

ılu, kuNyembezi, (1978:106) ithi:

ılom' ehlathini,
hlanya.

Ehubeni lamaNgoni aseMalawi kuRead, (s.a: 9) kunomugqa othi:

Yo Mnguni wakithi owaliwayo,

ochazeka ngokuthi:

Lo Mnguni wakithi owaliwayo.

Kunezibongo zikaMpande ezikhuluma ngoMnguni kuNyembezi, (1978:64):

UMnguni wahlala phansi
Wavumisa izindaba ezilukhuni,
Ezikhulunywa kubo kwaMalandela.

Ngokwaliwa, uNyembezi, (1978:84) uthi:

Thambekeka wen' owaliwayo,
Thambekeka wewus' iNtambanana
Nangezinyembezi.

Kuvela ihubo lokweshwama elithi:

Zwana isidumo sempi,
Inkos' iyenqab' ukuphum' ekhaya
Ndaba yempi.

Leli hubo likhomba ukuthi abantu bancenga inkosi ukuba ize kubo, izobajuba ukuba bahlasele. Abanawo amandla okuhlasela uma inkosi ingashongo. Imbongi kaMpande, kuNyembezi, (1978:64) ithi:

Nithi impi kayibizwa yithi,
Ibizwa nguMadela,
Ngowakithi kwaMalandela.

Kuvela amahubo athinta ukuhlasela. Ukuhlasela kwandile ezibongweni zamakhosi. UVilakazi, (1946:22) noNyembezi, (1978:32) baveza ihubo elalibuza uShaka ukuthi useyohlaselaphi uma esehlule zonke izizwe futhi waqeda ubukhosi bazo:

Waqedaqed' izizw' uyakuhlaselaphi na?
He, uyakuhlaselaphi na?
Wehlula amakhos' uyakuhlaselaphi na?

Waqedaqed' izizwe uyakuhlaselaphi na?

UHlongwane, (1995:2) uveza ihubo elinengxenye yezibongo zamakhosi.

Yebuya Vez' omnyama,
UMalamulela.

Igama elithi "Vezi" nelithi "uMalamulela" liyavela ezibongweni zenkosi uDingane.

Kuvela amahubo athi:

1. Yangen' eyobhewula!
2. Wayihlaba wema nayo!

Kula mahubo kunemigqa esezibongweni zikaDinuzulu ethi:

1. UMgwagwa wezulu,
2. UMamonga woSuthu.

Kuvezwa amahubo nezaga okuchaphazela ubunkondlo obuvela ezibongweni zamakhosi. Kuthandaniswa izaga ezithinta inkunzi, zithandaniswa nomugqa osezibongweni zenkosi uDinuzulu, kuNyembezi, (1978:108):

Inkunzi yakithi eMkhontweni.

Amahubo athinta inkonyane, afanelana nezibongo zikaShaka, kuNyembezi, (1978:23):

Inkonyan' ekhwele phezu kwendlu kwaNtombazi
Bath' iyahlola.

Inkonyane nethole kuyefana, umehluko wukuthi ithole lisuke seliqala ukumila izimpondo. KuNyembezi, (1978:50) uDingane ubongwa kuthiwe:

Ithol' elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole.

Kuvela izibongo zamakhosi ezithinta izikhathi zikaShaka, uDingane, uMpande, uCetshwayo noDinuzulu. Kusabusa la makhosi asebaliwe, amanye amakhosi ayehlaselwa ukuze kudliwe izinkomo. Zithinteka kakhulu-ke izinkomo ezibongweni zala makhosi. Kuyavela futhi ukuthi

ezinye izinkomo zazilethwa emakhosini njengezethulo kanye neminyatheliso.

Kunamahubo nezaga ezithinta umlilo. La mahubo nalezi zaga kuhlobene nezibongo zamakhosi, ezitholakala kuNyembezi, (1978:20):

Umlilo wothathe Mjokwane,
Umlilo wothathe ubuhanguhangu,
Oshise izikhova eziseDlebe,
Kwaye kwasha neziseMabedlane.

Kuvela nokuthi uma umuntu ehlushwa usuke ephekwa ngembiza kuNyembezi, (1978:22):

Wen' ophekwe ngembiz' enkulu Ndaba,
Wen' ophekwe ngembiz' ebiphek' amakhos' akwaNtombazi,
Kodwa wena kawavuthwa.

Kunamahubo nezaga ezichaphazela izwe. Ikhona futhi imigqa ethinta izwe ezibongweni zamakhosi. Ngaphandle kokuthi yonke iminyakazo yempi yenzeka ezweni kodwa uma amawenguwengu ezwe esevela ezibongweni zamakhosi, kusenza siqwebule amehlo. Imbongi kaShaka kuNyembezi, (1978:26) ithi:

Wen' omkhulu kakhulu,
Ongangezwe lakho.

Kuvela ukuhlobana phakathi kwamahubo athinta izikhali zempi nezibongo zamakhosi. Kuvame ukuba kuphathwe izinduku uma kuyothethwa amacala ukuze baziphungele izimpukane endleleni. Ecaleni likaDinuzulu amabutho ayezolalela icala lakhe ayephethe imikhonto. Imbongi kuNyembezi, (1978:109) ithi:

Ucala lathethwa ngemikhonto kwaMalandela,
Amanye athethwa ngezindukwana.

Kuyakhanya ukuthi busuke busezingeni eliphakeme ubunkondlo uma kusetshenziswa izifengqo. UVilakazi, (1946:32) ufanisa ubumnandi bokuhlabana noshukela:

Umnandi njengoshukela kaMbuyana.

Igama elithi ushukela lithathelwe kwelesiNgisi elithi sugar. Ubumnandi bukashukela bujabulisa ulimi kepha obokuhlabana bujabulisa inhliziyo.

Kuvela ihubo elithi:

Ubaba wayengangezwe

Akekho umuntu ongalingana nezwe kepha udumo lomuntu lungaligcwalisa izwe. Uma uyise wentombi eganayo kungu Mdletshe, intombi isiyoba wuMaMdletshe ize ife. Kusewudumo lukayise wentombi uma isizele izingane eziyisizukulwane sakhe.

Kunesingathekiso ehubeni elithi: "Yith' umgoqo ovimb' okhalweni." Amabutho angathekiswa nomgoqo ovimbela izitha ukuba zingangeni zidle izwe lenkosi.

Amabutho ezitha angathekiswa nezinyamazane ehubeni elithi:

Wayinyathel' emsilen' inyamazane?

Sidedele koze kube nini?

La mabutho ayinyamazane ngoba ayazingelwa futhi anamajubane. Yikho kumele ajunywe. Ukuncishwa kwawo ithuba lokubaleka kungathekiswa nenyamazane enyathelwe emsileni.

Amabutho anqobayo azingathekisa nenja ebomvu:

Wathint' abangaseyukufa,

Safa saphenduka,

Saphenduk' inj' ebomvu.

Inja inejubane lokuhubha ibambe inyamazane. Amabutho eNkosi aluma isitha njengenja. La mabutho aba nezinhliziyo ezibomvu ngisho esefile.

Ifanamsindo livela emahubeni nasezageni. Kuvela nokuthi like litholakale ehubeni kumbe esageni sonke. Ifanamsindo livela obala ukuthi ngaphandle kokuthi liyahlobisa kepha landisa incazelo ehubeni kumbe esageni. Ehubeni elithi: "Waqedaqed' izizwe" kuyavela ukuhleleka kahle kwemisindo:

Liyindida ihubo elithi:

Khethan' amagwala.

Kuleli hubo inkosi uShaka usho amazwi ahlanekezela lokho akushoyo. Uqonde ukufumbathisa amagwala umlayezo wokuthi uma eke ayokhonza emakhosini angamagwala, uyowahlasela aze azisole ukuthi ayengahlali ngani nenkosi eliqhawe, ayikhonze yona yodwa na?

Kuvela umbhinqo uma kuhlekiswa ngamaNgisi ehubeni elithi:

Yangen' eyobhevula.

Uyavela umbhuqo emahubeni nasezageni. Lokhu kuwukwedelela umuntu, kuhlekiswe ngaye ngokusho ngqo lokhu okuqondiwe:

Wendun' uhamb' uqamb' amanga!
Ukhulum' amaganyan' aziswana.
Ingani wabaleka nje!

Wabaleka kunzima kuliwa.

Lapha kugqanyiswa obhebhenene bezintshebe zamasotsha. Indoda enentshebe akumele ukuba ilwe nomuntu ongenacala.

Ihaba liyavela emahubeni nasezageni:

Sobashaya noma bengangotshani.

Lo musho uveza ukuthi amabutho aveza umqondo wokuthi izitha ziyokwehlulwa noma sezimemene ziziningi. Kutholakala ukusikisela emahubeni nasezageni. Lapha amabutho ayagigiyelwa:

Bayaziphangisa,
Wayeqale bani na?
Sizivimba ngomkhont' eNdondakusuka.

Lenduna ebalekayo uma kuliwa kuhlekiswa ngayo. Onke amazwi ayo okuqunga abantu isibindi kuthiwa angamanga. Kutholakala ukwenza-sasilwane ehubeni elithi:

Zinyane lamakhos' akwaZulu.
Nkonyane kaNdaba.

Izinyane yisilwane. Inkosi ithathwa njengezinyane ngenxa yobuhle bayo. Amandla nolaka lwayo lubuye lufaniswe nolwebhubesi uma kuthiwa:

Wuban' ongathint' ibhubesi.

Kuvela amabinza emahubeni nasezageni. Imvamisa amahubo nezaga kuba binza linye. Likhona ihubo elinamabinza amaningi njengaleli elithi:

Yangen' eyobhevula.

Leli hubo linamabinza amane. Ekuqaleni liveza ukuthi inenkani impi yamaNgisi ekanise kwaNongoma. Ibinza lesibili litshela inkosi uDinuzulu ukuthi isingene impi yobhevula. Ibinza lesithathu liveza inkosi uDinuzulu nezinqotho isihlomile. Ibinza lokugcina liveza uSuthu

nenkosi uDinuzulu sebengena kwaNongoma.

Kuyavela ukukhula kwezehlakalo obubekwe ngobunkondlo. Ukuphindwaphindwa komugqa othi:

Sidedele singene kwaNongoma,

kuveza ukusebenzeka kwengaphakathi lomuntu uma kusetshenziswe impindwa ezinkondlweni. Amabinza acacisa ukuthi izinkondlo kukhona ezikuthola emahubeni.

Kuyavela ukuthi kunemigqa egama linye:

Musho!

Lapha abantu basuke begqugquzela imbongi ukuba isho inkosi kusale sekuba kanye.

Imigqa enamagama amabili ivama ukubonisa ulaka. La magama agqamisa ukuthi awabekwa *amagama* abe *mabili emabuthweni:*

Siyizithulu thuthulukela.

Kuyabonakala ukuthi uma amagama anda eba mathathu kuyaqala ukuba kube namagama azoba nonkamisa bokugcina abazokweqiwa:

Wayinyathel' emsilen' inyamazane?

Kukhona amagama amafishane nalawo amade:

Yekel' iyindaba zabantu!

Awuthule du du du

Awuthule du.

Igama elithi "awuthule," lide, linamalunga amane. Kunesifiso sokuba ukuthula kuhlale kukhona isikhathi eside.

Igama elilunga linye elithi: "du" yisenzukuthi esichaza ukuthi ukuthula akwenzeke masisha, kuthule kuthi du.

Kuvela ukuthi imigqa esemabinzeni yakhiwe ngamagama. Amagama akheke ngendlela yokuthi amabizo abe nesiqalo kanye nesiqu. Amabizo athathelwe ezenzweni abe neziqalo, imisuka kanye nonkamisa bokugcina bamabizo abakhomba amabizomuntu kumbe amabizonto. Kukhona futhi ukuba kube nezijobelelo emabizweni. Emagameni ayizenzo kutholakala izakhi-mgaxwa. Kukhona izakhi-mgaxwa ezendulela imisuka, kwesinye isikhathi kube nezakhi-mgaxwa ezelama imisuka.

Kuyavela ukuthi isakhi siyasuswa ukuze kufakwe esinye:

> Ungaweqi!
> Umuthi.
> Ungaweqi.

U- i- ukhomba ukuphika enkathini yamanje. Kuyabonakala ukuthi ungene esikhundleni sika -a, egameni elithi:

> Ungaweqa

Ukuvuma nokuphika kubonisa ukuthi ukulwa kuyimpikiswano. Umphumela uba wukunqoba noma ukunqotshwa.

Kuvela ihubo elithi:

> Kodwa ngizongena kanjani kwambulali?

Leli bizomuntu livela esenzweni kanje:

	ukubulala	>	umbulali.
=	uku -	>	um-
=	-a	>	-i

Isiqalo u- um- ngesesigaba sokuqala okukhomba umuntu.

U--i ungunkamisa wokugcina okhomba ibizomuntu, ongene esikhundleni sika -a okhomba ukuvuma enkathini yamanje.

Njengoba ukubulala kuzala umbulali kuyacaca ukuthi amabutho ayagqugquzelwa ukuba enze izenzo eziyowanika udumo:

Yith' abazingelwa,

ukuzingela > abazingeli > abazingelwa

Kuvela ukuphindwaphindwa kweziqu okukhomba ukwenza into iphindwaphindwa noma ukuyenza kalula:

Wangishaya kabuhlungu!

Wangishaya isimbombombo.

Lapha kuvezwa ukushaywa kwensizwa ngenduku. Umsindo wokukhala kwenduku ehlala ukuba ihlalile ezimbanjweni yenza umsindo othi: "mbo, mbo, mbo." Isenzukuthi u-mbo-mbo-mbo sizala ibizo isimbombombo.

Ukuphindwaphindwa kwesiqu okuphelele kuyatholakala esageni esithi:

Nyonini?'
Izinyoni!
Nyonini?
Izinyoninyoni

Amabutho ehlukaniswa ngemibala yamahawu awaphathayo. Izihlangu ezenziwe ngezikhumba zenyonikayiphumuli ziphathwa ngabaNtwana. Ubuningi bamabutho kwenza ukuba abizwe ngezinyoninyoni.

Kuvela ukuthi amagama esiZulu asetshenziswa emahubeni kanye nasezageni anamalunga avulekile, okungongwaqa nonkamisa:

Amashing' amashinga!
Ahhayisuth' impi.

Igama elithi "amashing'" nelithi "hhayisuth'" kumele athi "mashinga" kanye nelithi "hhayisuthi"

Kuvamisile ukuba enkulumeni esheshayo, ezinkondlweni, emahubeni nasezageni, ilunga lokugcina elelanywa yigama eliqala ngonkamisa, unkamisa walo wokugcina weqiwe:

Amashing' amashinga.

Lokhu kunomphumela wokuba lesi saga sibe nesigqi esisheshayo ngenxa yokuthi amalunga angu-8 agcine esengu-7.

Amagama athathelwe ezilimini zabelungu, ayavulwa amalunga alawo magama uma eguqulelwa esiZulwini. Lokhu kuchaza ukuthi ilunga lakhiwa wungwaqa kanye nonkamisa. Unkamisa wesiqalo ngqa ungaba yilunga ngokwawo.

Hlinza! Hlinza dokotela!

Igama elithi dokotela liqhamuka kwelesiNgisi elithi doctor:

u-do-ko-te-la (doctor)
1 2 3 4 5

Kuvame izimpawu ezimbili zokukhanyisa ezimqoka emahubeni nasezageni. Kuvamise umbuzi kumbe isibabazo. Lezi zimpawu ziba sekugcineni komugqa wokuqala. Lokho kudalwa wukuthi okwenzeka empini kushiya abantu bebabaza futhi bezibuza izingidlingidli zemibuzo, ephica imiqondo yezazi.

Kuvela ukuthi amagama esiZulu asetshenziswa emahubeni kanye nasezageni anamalunga avulekile, okungongwaqa nonkamisa:

> Amashing' amashinga!
> Ahhayisuth' impi.

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> Amashing' amashinga.

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> Hlinza! Hlinza dokotela!

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Induna eqala ihubo kumbe ekhuza isaga, isho konke efuna ukukusho ethameni elilodwa lomoya, bese iphumula. Yisikhawu-ke leso.

U.nga.we: : qi #

U.nga.we:qi # u.mu:thi#

U.nga.we:qi #

Kuvela impindwa lapho umugqa othile noma ingxenye yawo udamane uphindwa ehubeni noma esageni. Ehubeni elinesihloko esithi. "Yangena eyobhevula," kunempindwa ethi:

Sidedele singene kwaNongoma.

Lo musho ulokhu uphindaphindwe ezigabeni zozine zaleli hubo. Esageni esithi:

Wawuyaphi kwesensimbi?

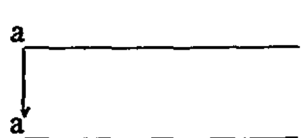
Kuvela ukuphindwaphindwa komusho othi:

Zish' ukhence!

Lo musho uphindwaphindwa kasihlanu kulesi saga.

Kuvela ukuxhumana emahubeni nasezageni. Kukhona ukuxhumana siqalo, ukuxhumana maphakathi kanye nokuxhumana sigcino. Kuwukuxhumana siqalo ukuba igama elisemgqeni ongenhla ekuqaleni, liphindwe kubuye kuqaliswe ngalo emishweni elandelayo.

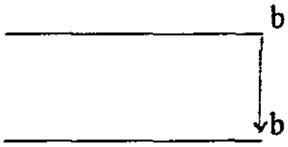
a
Kungani wabaleka?
a
Kungani wabaleka washiy' umnt' efile?



Kuwukuxhumana -sigcino ukuba amagama afanayo aqondane ekugcineni, emgqeni ongenhla

nongezansi:

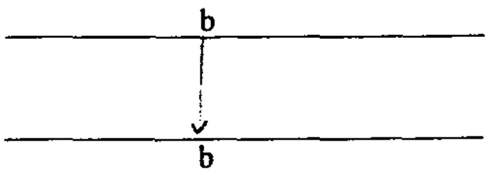
b
Sisho ngempi
b
Untuli zempi



Kuvela ukuxhumana okuphakathi nendawo kanje:

a b c
Igaqela lidla lingakhothwa

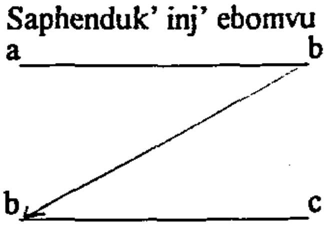
a b c
Igaqela lidla lingakholwa



Kukhona ukuxhumana okuyinxemu emahubeni nasezageni. Kuyenzeka ukuxhumana kusuke ngasesandleni sokudla kuye esandleni sokunxele:

a b
Safa saphenduka

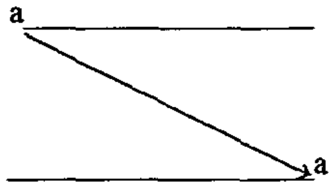
b c d
Saphenduk' inj' ebomvu



Kuyenzeka futhi ukuxhumana kusuke esandleni sesinxele kuye esandleni sokudla:

a b
Thinta mathinta

c a
Woz' ungithinte.



Kukhona imvumelwanosiqalo esageni esithi:

Sayiwel' iMona.
Sayiphind' iMona.

Kule migqa yalesi saga u- sa-, uyimvumelwanosiqalo. Kunomqondo wokuthi yithi esawela iMona kudala:

si-+-a-+-i-+-wela
sayiwela

U--yi- uyisengezelo semvumelwanosiqalo eveza umenziwa iMona.

Omunye umqondo uphikisa owokuqala. Kuvezwa ukuthi iMona iwelwa zikhathi zonke. Lokho kugxilisa ukuthi lapho amabutho agadle khona kugobhoza imifula yezinyembezi. Amabutho awanqindwa yingobhozane ehlale igobhozile yezinyembezi kodwa azeqa phezulu izililo, ahlasele.

Kuvela imvumelwanosigcino ehubeni elithi:

Asihambe sihlasele
Inkan' iphelile.

Le mvumelwanosigcino ikhohlisa iso, kepha ayiyikitazi ingqondo. Igama elithi, "sihlase<u>le</u>" likhomba indlela eyamile. Leli elithi iphelile, livela ezakhini ezimbili u-<u>-il-</u> okhomba ukuphelela kanye no <u>-e</u> okhomba inkathi edlule. Ukufana kwala malunga kuveza ukuvumelana kwesimo sokuphela kwenkani, okudala ukuba abangasenankani bahlaselwe. Bayazi abahlaseli ukuthi bazozidlela amahlanga nje.

Kuvezwa isigqi emahubeni nasezageni. Isigqi sakhiwa wukugcizelela nokungagcizelelwa kwempimiso yamagama:

Shónò!

Sìshò ngémpì,

Úntúlì zêmpì,

Ukuzika egameni elithi "sisho", kubonisa ukuthi yileli gama eligcizeleleka kakhulu. Ukwenyuswa nokwehliswa kwephimbo okukulesi saga esingenhla ukwenyuswa nokwehliswa kwephimbo kudala isigqi.

Leli hubo elilandelayo linesigqi esinensayo esidalwa wukudonsa phakathi kwamalunga:

Yebuya mama!
Ngafel' emnyango.
Hamba ngendlel' evundlayo.
Baxabene bodwa!
Besab' imithi yabo
Len' abayenzayo.
Bayichela kuze kuse.

Yé.bù:yà: má: má#
Ngá: fè: l' é: mnyà: ngò#
Hà::mbà# ngè:: ndlè::l'. èvú::ndlà:: yò#
Bá:xà:bé::nè bó::dwà#
Bé:sâ::b' imî::thi yâ::bò#

Lé.n'. á.bá.yè nzá::yò#
Bá: yí: ché::là kú::zè kúsè#

Lesi sigqi sibonisa ukucophelela komunu othakathiwe, okumele aqaphelisise angeqi imibhulelo emnyango.

Leli hubo elilandelayo linesigqi esisheshayo:

Ngasala ngedwa kwabakwethu!
Kwabakwethu!
Ngangedwa kwabakwethu.
Umlungis' uzithel' isisila.

Ngá.sà:là ngédwà kwá.bá: kwè:thù#
Kwá.bá:kwè:thù#
Ngá.ngé:dwá. kwà.bá:kwéthù#
Ú.mlú.ngís' ùzí.thé:l' ísí.sí:là#

Lesi sigqi sisheshiswa wukuthi akahlali ndawonye umuntu onesisila. Umuntu osele yedwa kumele enze imisebenzi eminingi ngesikhathi esisodwa ukuze zilunge izinto zakhe.

Kunesigqi esidalwa wukushiwo komusho ethanyeni elilodwa lomoya bese kuphunyulwa. Ithamo lomoya livamisa ukumumatha amalunga ayishumi nambili:

1 2 3 4 5 6 7 8 9 10 11 12 13
La nga la sh o na la sh o ne l u kwe nza ni?

Lo musho uveza amalunga ayishumi nantathu kodwa ilunga lesishiyagalolunye neleshumi liphimiseka njengelunga elilodwa. Lokho kudala ukuba lo mugqa uphimiseke ethanyeni elilodwa lomoya.

Leli hubo elilandelayo liveza isigqi esidalwa wukushiyana kokuqukathwa kwamalunga

ethanyeni lomoya:

	1	2	3	4	5	6	7	8	9	10	11	12	INANI
1	sí	yà	yí	shí	sí	ndlù	ká	qhó	lwá	nè			10
2	ká	sé	nzì	má	ngà	ká	sé	nzì	má	ngà			10
3	wá	zó	ndà	wá	zó	ndà							6
4	ó	yé	yí	yà	wò								5
5	sí	yà	yí	shí	sí	ndlù	ká	qhó	lwá	nè			10

Kuyenzeka kube *nomugqa onamalunga agcwala athi mikithi ethanyeni lomoya*, okungamalunga ayishumi nambili:

	1	2	3	4	5	6	7	8	9	10	11	12	INANI
1	ngá	zè	ngá	fà	njè								5
2	kú	mnyá	mà										3
3	ngá	fà	njè										3
4	kú	mnyá	mà	lá	phé	sí	yó	phé	là	khó	nà		1
5	zí	nsí	zwà										3
6	mí	nà	ngá	zè	ngá	fé	lé	mbá	ngwé	nì			10
7	Í	nkú	lú	lè	ndà	bà	zí	nsí	zwà				9

Ngaphandle kwesigqi esidalwe wukulinganiswa kwamalunga ethanyeni lomoya, kubuye kuvele ukuthi ngonkamisa bokugcina emalungeni abasetshenziswa ukuze kube nokwehla kanye nokwenyuka ephinjeni. Kulolu khalo kuvela nokuthi unkamisa wokugcina wegama

oweqiwayo awube usabuya kepha lelo lunga livulwa wukuba kusetshenziswe unkamisa wokuqala wegama elilandelayo ukuze ilunga lakhiwe wungwaqa nonkamisa:

Mina ngaze ngafel' embangweni.

AMALUNGA

	1	2	3	4	5	6	7	8	9	10	11	12	INANI
1	mí	nà	ngá	zè	ngá	fé	lé	mbá	ngwé	nì			10

Kulo mugqa isigqi senze ukuba amalunga abe yishumi, kungenjalo ngabe ayishumi nanye:

AMALUNGA

	1	2	3	4	5	6	7	8	9	10	11	12	INANI
6	mí	nà	ngá	zè	ngá	fé	là	é	mbá	ngwé	nì		11

Kuyabonakala ukuthi iphimbo belizokwehla elungeni lesikhombisa bese u- -e- oselungeni lesishiyagalombili ube yilunga elinonkamisa kuphela. Lokho bekuzosona isigqi esisheshayo saleli hubo ngoba ngaphandle kokuthi kwandisa amalunga kodwa kuyagedlela ukulandelana konkamisa ehubeni.

Ukuxhumana kuyasidala isigqi ngenxa yokuphindwa kwamagama afanayo. Kuzwakala kahle ukuthi igama eliphindwayo ligcizelelwa ngoba kuyilo eliphethe umlayezo onohlonze kanje:

Sisho ngempi.

Untuli zempi.

Kukhulunywa ngempi ngoba izwe seliyizintuli zempi. Sekuyimpi kuphela, imbedumehlwana uqobo lwayo.

Imvumelwanosiqalo nemvumelwanosigcino ilola indlebe ukuze izwe ilunga elisekuqaleni emgqeni wokuqala kanye nokuqondiswa kwelunga elifana nalo emigqeni elandelayo:

> Bayabaleka madoda!
> Balimaz' umntanami!
> Bayabaleka!
> Bashayen' baxov' izwe.

Ukuphindwa kwelunga u- ba emigqeni yomine kudala ukuba siyinake imisebenzi emibi eyenziwe yilaba bantu. U- ba- vele uyisivumelwano senhloko esigabeni sesibili, yikho amadoda ebikelwa ngendlela yokuthi kungashiwo ukuthi ngabantu abashingayo, kepha kusetshenziswa isivumelwano senhloko emgqeni emithathu yokuqala. Kusetshenziswe isivumelwano sikamenziwa emgqeni wokugcina.

Isiphindo ehubeni elinamabinza amane elithi:

> Yangen' eyobhevule,

sithi:

> Sidedele singene kwaNongoma.

Ukuphindwaphindwa kwalomugqa kuze kube nethunzi kudala isigqi. Yilesi sigqi esisipetula amehlo, sibone ukuthi uSuthu lwase lucasukile, lufuna ukuyozibambela ngezandla emaNgisini ayengobhebhenene bezintshebe, ayekanise kwaNongoma. Luthukutheliswa wukuthi lawo maNgisi ayezokwelekelela uZibhebhu ukuba alwe nenkosi uDinuzulu.

7.2 Izincomo

Ukufika kwenkolo yobuKristu kwenza ukuba abantu bangabe besawahuba amahubo ezibongo zabo. Abasawalokothi ngisho behlabe inkomo, benza umsebenzi noma sebekhipha intombazane iyogana. Lesi siqubulo sama Talabhisi esiku Ngcongwane, (1985: 4):

BIS ORAT QUI CANTAT

Asibathinti nakubathinta. Bacabanga ukuthi incazelo yalesi siqubulo ethi:

UKUHUBA WUKUTHANDAZA KABILI

iqondene namahubo esonto kuphela. La mahubo ezibongo angabalethela imvula yezibusiso labo abawahubayo.

Kuyanconywa-ke ukuba abantu abanezibongo ezinezithakazelo ezifanayo bahlangane, bathundlaze kanyekanye ihubo lesibongo sakubo. Ake sithi nje isibongo sakwa Ntuli, uMbhele noKhuboni sihlangane, abantu bakhona bafune ihubo labo. Kungagcina zonke izibongo sezitholene ngenxa yehubo elilodwa elizihlanganisayo. Uma sekunjalo kungaqhamuka umcwaningi awaqoqe awahlele, abantu bagcine sebeyazi imvelaphi yabo. Uma lokhu kungasukunyelwa, abantu bandawonye bayoganana qede bazale izidalwa.

Isizwe sakwaZulu sinenala yamahubo empi. Lapha e-Afrika eseNingizimu, uma umuntu esecasukile, uhuba ihubo lempi ngesiZulu. Kunensolo yokuthi izingane esezazalelwa emadolobheni ngeke zisazazi kalula izigcawu zamacece, imibongo nezindwendwe. Kubo imvunulo, ihawu, isikhwili nobhoko ngabanhloni. Ihubo lempi-ke nesaga yiconsi lomkholongo. Kuyanconywa-ke ukuba lawo mahubo nezaga asatholakala, aqoqwe, avalelwe emiqingweni

yamabhuku. Kuyanconywa ukuba amahubo nezaga kufundiswe ezikhungweni zemfundo ezahlukene. Abadala babe nethuba lokufundisa abancane ngesineke. Kumele kwandiswe amahubo neziqubulo ezinobudlelwano nobuKristu ukuze umoya wokuhuba nokuqubula wande nasemasontweni, lapho uyiconsi lomkholongo khona.

Kunesincomo sokuba kubhalwe incwadi yamahubo kanye neyeziqubulo, zihunyushelwe esiNgisini ukuze abavakashi bawaqondisise amahubo kanye nezaga. Uma izihambeli zifuna ukubona abantu behuba futhi bekhuza izaga ngemizwa, kumele bahambele amacece, izindwendwe kanye nemikhosi yesizwe.

Lusafuneka ucwaningo oluzoveza iqhaza elibanjwe ngamahubo nezaga emibhalweni yesiZulu. Kulolo cwaningo kungafunwa ukuthi yini lena esezageni nasemahubeni eyenza ukuba noma umuntu ehamba esigodini sethunzi lokufa kodwa angakwesabi ukufa. Kungagcina kuvelile ukuthi yini eyenza ukuba kuqubuke uhlevane kumuntu uma kuhutshwa ihubo lempi noma kukhuzwa isaga.

7.3 Isiphetho

Kulolu khalo kucofiywa ucwaningo lonke ngothi lwalo. Kuhlaluka ukuthi amahubo nezaga kuyisiphethu nomthombo wobunkondlo ebucikweni bomlomo. UVilakazi, (1946:10) uqinisekisa lokhu ngokuthi:

> Nursery songs were rigid in form and bore the stamp of original compositions passed down from generation to generation.

Kunemigqa ephethuka emahubeni ebhucungwa qede ifanelane nobunjalo bamakhosi oselwa okwelameleka ezibongweni zawo. Lokhu kwelameleka ehubeni elithi:

> Zwana isidumo sempi,
> Inkosi iyenqab' ukuphum' ekhaya
> Ndaba yempi,
> Hlab' abezizwe
> Wo yaye.

Kunomugqa wesine wehubo othi: "Mababhoboz' igazi," ohlobana ncimishi nobunjalo benkosi uDinuzulu. Ubufakazi obuqanda ikhanda nobukuNyembezi, (1978:106):

> Umphangela langa lingakaphumi kwaNdunu,
> Lithe liphuma
> Laliphuma ngezingazi zamadoda.

Kuyahlaluka ukuthi izingazi zamadoda zitshaza emanxebeni abhotshozwe yimikhonto. Imbongi ihlanganisa ububomvu belanga eliphumayo nobubomvu begazi eliphuma emanxebeni ezitha. Ububomvu begazi lezitha buthandaniswa nobubomvu bokushona kwelanga ezitheni, ngoba zilibuka nje ziyaligcina.

Umugqa wesihlanu ehubeni elingenhla othi: "Hlab' abezizwe," ufanelana nokuNyembezi, (1978:5) othi:

> Umsind' olapha ngowami?
> Bahlab' indlovu yako Delwase.

Kuyabonakala ukuthi ukuhlaselwa kukaDingiswayo ngamabutho kayise, inkosi uJobe, kuhloswe ukuba uDingiswayo afe engazendlalelanga njengendlovu ejunyiwe. Indlovu bayinyonyobela, babambelele emlenzeni wayo ongemuva, bayigence ize iwe. Abafuni ukuyicela udede ngoba bayazi ukuthi indlovu ihlatshwa wumuntu wonke kanduba iwe.

Kuyahlaluka ukuthi inkosi uJobe usethatha uDingiswayo njengomuntu wezizwe. Uyamdingisa njengegama lakhe. UKrige, (1936:6) ukufakazela kanjena lokhu:

> It is said by Shepstone *that the sons of the chief Jobe, intrigued for the* death of their father who got to hear about this and ordered their death. One brother was killed but Godongwane escaped. Severely wounded in the back by a barbed assegai.

Imbongi yenkosi uShaka ixwayisa ngokuba inkosi uShaka ingalokothwa. Ikuqondisisa kahle ukuthi lokho kuyobe kusho ukuchitheka kwegula linamasi:

> Nani boGambushe,
> Nani boFaku,
> Ningamhlabi
> Ukuba *nimhlabile*
> Kobe nihlabe uPhunga,
> Nahlab' uMageba.
> (Nyembezi, 1978:22).

Ukuphindwaphindwa kwesiqu sesenzo esithi "-hlaba," kuhlanganisa ukuhlatshwa kwezitha qede kutshaze igazi nokuhlatshwa okukhuzwa yimbongi ezibongweni zenkosi uShaka. AmaMpondo atshelwa kwezikabhoqo ukuba angalokothi ahlabe inkosi uShaka. Uma ekwenza ngenkani, kuyovuka amathongo kaZulu eholwa wumoya kaPhunga noMageba awenze isilo sengubo.

UVilakazi, (1946:20) uveza intokozo yamabutho uma esevela emaMpondweni ehuba ihubo lokunqoba:

> Yath' emaMpondweni,
> Babayekiye
> Anovumani,
> O, ye, wo.

Isenzo esithi "babayekiye," sinokuthefula ngoba kumele ukuba kuthiwe "babalekile". Kuyakhanya ukuthi amaMpondo awayehlelanga inkosi uShaka kepha emba embulula.

Ukuhlaselwa kwezizwe ngoba kufunwa izinkomo kuyavela ehubeni elikuVilakazi, (1946:22):

> Lezo-nkomo zimbala munina?
> Zinomland' omkhulu
> Lezo nkomo.
> Wo hhohhe, Ajiji! Ajiji!

Ukudliwa kwezinkomo zabafo kudala izibhelekexe zamahlule ezinhliziyweni zabo. Kuba wumlando omubi oshoshozelisa inhliziyo njengesilonda sikazozo. Umlando-ke ubanjwa yinkume. Akekho umuntu ongagoqa imikhono, adle imbuya ngothi ngoba isibaya sesimile imbuya. Uyawalandela amasondo ezinkomo zakhe. Kuyabonakala-ke ukuthi izinkomo zezitha ziza zikhungele izingobe emashobeni. Imbongi yenkosi uShaka kuCope, (1968:105) ifakaza kanje:

> Izinkomo zabantu Shaka ziyeke ziyinkelenkele,
> Zikhungel' izingobe emashobeni.

Kuyahlaluka ukuthi kunokuguquka kwabantu ngenxa yokuguquka kwezikhathi nezimo. Ubufakazi obungangabazeki nampu kuleli hubo:

> Amadub' eSandlwana!
> Zulu salwa nempi,
> Amadub' eSandlwana.

Leli hubo elingenhla libonisa ukuguquka kwezinhliziyo zabantu abamnyama, bathande ukwenza izinto kanye nemikhuba yabelungu. Ubudube babantu baqina, baqonga badlondlobala emva kwempi yaseSandlwana.

Ubumhlophe bamaNgisi nobumnyama bukaZulu ngamathe nolimi nemibala yedube. Ukudunuselana kwezidumbu ezimhlophe nezimnyama kwenza ukuba intaba iSandlwana ifane nedube sengathi bekuhlosiwe kanti kungenxa yempi.

Ukugadula kwamahhashi uma impi igagazisana eSandlwana kufana nokugadula kwedube. Lokhu kugadula kufana nobugigigi bovalo uma umuntu esaba ukwenza isiko lesiZulu. Usuke esaba, ebona ukuthi isiko kanye nolimi lwabelungu lungcono kunolwakhe. Yikho kanye lokhu okuqhakambiswa ubumqoka bamahubo, *nguKhumalo*, (1993:45):

> Yuhlobo olunomlando ongumgogodla wesizwe. Yuhlobo lolu oluphethe amahubo esizwe afana nemikhuleko yaso, kanye nawempi. Aphathwa ngesizotha esimangalisayo ngoba kwawona anesizotha. Avusa usinga, amadlingozi nombhejazane eNkosini, emabuthweni kanye nasezweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

Kuyahlaluka ukuthi isaga esifishane esithi: "Ngadla!", sinencazelo enenjula emangalisayo. UDonda, (1997:1) ubuveza kanjena lobu bunjula:

> Ngadla ngenkomo kababa! Isho njalo insizwa uma isihlabana. Ngenkomo isuke isho umdlela esuke ivika ngawo.

Ukubulala empini wukudla. URitter, (1955:146) ukufakazela kanjena okungenhla:

> The next instant Manyosi had closed with him, and he gave a death bellow as the broad blade went in under the left arm-pit, and Manyosi gave his exultant Ngadla!

Obulala empini uvamisa ukusinda, aqhubeke adle amabele. Iqhawe livamisa ukuxoshiswa ngezinkomo, lidle inyama namasi. Ligcina lehlukene unomphela nokudla imbuya ngothi, nekati alibe lisalala eziko. Kuyahlaluka-ke ukuthi ukhuza lesi saga nje, amehlo akhe asebuka ngale kwale mpi abhekene nayo. Asebuka inzuzo yezinkomo eziningi ngenxa yeyodwa lena ahlabana

ngayo lapha empini.

Izahho kumbe izaga zempi, zinika umfutho, amandla nesibindi sokulwa. Lokhu kuvela kuthi bha okwentashika yesele kuKhumalo, (1993:63):

> Zikhuzwa ikakhulukazi ezimpini, nasemikhosini eyehlukene yesizwe, ukuvusa amadlingozi, usinga nombhejazane ezinsizweni. Zize zivuse usinga, ziqunge isibindi nje ngoba zakhiwe ngezehlakalo nezigameko zobunzima, zokuhlabana, zobuhlakani, zobunzulu, zokunqoba kwesizwe esithile.

Ubufakazi obuqanda ikhanda ngokungenhla nakhu kuthe bha kulesi saga:

> Sagibel' uPewula!
> Sagibel' uPewula!
> EPitoli ekhanda!

UZulu lapha uzithola esethe conco okhakhayini lwenkosi yamaBhunu ePitoli. Uvukelwa wusinga namadlingozi ahambisana nokuzidela amathambo kube kanye. Ngalesi senzo wambula ubuqiniso bokuthi akasale esefa kube kanye kunokuba abe yisilulu sempango.

Lesi sibindi sigqanyiswa kanjena nguMaphumulo noThwala, (1989:43):

> Iziqubulo zihambisana kakhulu namandla okusebenza kwengqondo. Kuye kuthi ingani into inengozi, kubonakale umuntu esezifuhlela, esenesibindi sokubhekana nayo.

Kunamagama agcina isibizwa ngawo inkosi avela ezibongweni zayo. Kuleli hubo elilandelayo kuvela amagama enkosi uDingane.

> Siyakushona kuleziya ntaba,
> Washona ngentaba lashona,
> Yebuya Vez' omnyama,
> UMalamulela.

Igama lenkosi uDingane elithi: "Vezi", nelithi: "uMalamulela", avela ezibongweni zakhe. La magama aqukulwe enjengoba enjalo afakwa kuleli hubo elingenhla. Imbongi kuNyembezi, (1978:48) ibeneka kanjena lobu bufakazi:

> UVez' uyadlala, umhlandla uvele,
> Ngokweswela qoqo elimsithayo.

Ukuba wuMalamulela kwenkosi uDingane kuvela kuNyembezi, (1978:50):

> UMalamulela,
> *Owalamulel' abafazi namadoda,*
> Walamulel' izintombi namasoka.

UNyembezi, (1978:53) uwakhanyisa ngalolu hlobo la magama:

> Ubizwa ngokuthi wuVezi ngakho ngoba eveze abantu ngokubulala uShaka. Kanti futhi nomthetho kaShaka wawulukhuni ngokuthi wayengavumi ukuba amabutho asheshe aganwe, aze abe madala kakhulu. Kanti futhi noma nezintombi sezijutshwa, zazendiswa kubantu ezingabafuni. Kwabonakala-ke ukuthi silamulekile lesi simo ngokufa kukaShaka.

Ubunkondlo obusemahubeni nasezageni buqholwa wunqambunqekethe lwamakha, bubuye buhlotshiswe wukusetshenziswa kwezifengqo. Nabu lobu buhle ngezigqizo zolimi nokunonophala kwalo, uMsimang, (1986:20) ubuchaza ngalolu hlobo:

> Imbongi eliciko ingadlala ngamagama angomabizwafane ikwenze ucabange ukuthi isho lokhu kanti empeleni isho lokhuya. Ingasho nje imbongi ithi usobanibani akasekho; usayothenga ilala, isho ngendlela ezokwenza ucabange ukuthi usobanibani usathe shelele kanti empeleni iqonde ukukutshela ukuthi ishoba selalala amazolo.

Lobu buhle bufakazelwa yileli hubo elilandelayo:

> Wayengangezwe!
> Wayengangezwe!

Ubaba wayengangezwe.

Yisifaniso lesi okufaniswa ngaso uyise wentombi nezwe. Ukwaziwa nokuhlonipheka kukayise womlobokazi kugcwele izwe ngoba isibongo sakhe ngeke sisaphela. Umlobokazi uyobizwa ngesibongo sikayise aze afe njengokuthi: "uMaNgema," okuchaza ukuthi umnta kaNgema noma ingane kaNgema. Kuyacaca-ke ukuthi udumo lukaNgema luyaligcwalisa izwe ngoba abazukulu bakhe bateketisana ngegama lakhe. Inswebu yezizukulwane injengekaNgema. Kwagazi labo eligcwele izwe linobuNgema phakathi. Konke lokhu kungenxa yokuthi wazala njengokwesimo sendabuko. Namuhla usedunyiswa yisisu sakhe, amathumbu akhe, ngenxa yokuthi ngamathambo akhe aseyomakhela isihlobo engxenye. Kuqoshwa umlando ngenkondlo yomntwana.

Isifaniso esikuleli hubo elingenhla singathandaniswa nezibongo zenkosi uShaka ezikuNyembezi, (1978:26):

Wen' omkhulu kakhulu,
Ongangezwe lakho.

Umthetho wenkosi usezweni lonke. Abantu bayihlonipha isadla amabele noma isiye ezweni lezipho zonke. Kuyacaca ukuthi kulolu khalo izwe limele abantu nabo bonke abazukulu bobuzukulwana nobuzukulwanyana.

Nanka amancoko emihlabahloso yamanoni olimi okhalweni lwezifengqo:

Kukhon' inkom' ezohlatshwa!
Yithi!
Inkom' ezohlatshwa!
Yithi!

Yisingathekiso lesi esiqhathanisa iviyo lonke nenkomo ezohlatshwa. Iviyo lezitha licabanga ukuthi lizohlaba inkomo eboshiwe eviyweni lenkosi. Alazi ukuthi lizozithela ovaveni lwenkunzi emancushe, echoma ngezimpondo *zombili*. *Isulubezi lomkhonto elibambe* lawubhekisa ezitheni aliwazi ukuthi ukudla kwawo kuphenduke nini. Likuzwa sekubhokoda lona mahlanze. Iseluleko sithi akuphezwe ukulola imikhonto, ilolelwe abanye ngoba akunanhlanhla.

Nanku umqhele oqoshwe ngesikhumba sengwe ohlobisa ubuye unikeze isithunzi ulimi okhalweni lwemisindo:

IGOSA	:	Ngeke ngiphinde, ngiphinde Ngingene kwaMzondwase
IBUTHO	:	Zish' umhlabath' uyaphenduka nonyaka.
IGOSA	:	Ngeke ngiphinde, ngiphinde Ngingene kwaKhokhovula.
IBUTHO	:	Zish' umhlabath' uyaphenduka nonyaka Sekuthakath' amakholwa nezinyanga, Sekuthakath' amakholwa nezinyanga, Hhaleluya! Zish' umhlabath' uyaphenduka nonyaka.

Kunemisindo eminingi eyakha ifanamsindo elibamba umuntu anganyakazi. Ungqengqengqe wendlebe usuke ukitazwa wubumtotitoti bemisindo efanelana ifana. Imisindo ebelesela njengoMbelebele ibutho lenkosi. Imisindo ethi ikitaza ibe inyelela ingena ngendlebe igcwale ingqondo, iye iwuguduze umoya nenhliziyo. Nanku umdwebo obonisa inala yemisindo efanayo kuleli hubo elingenhla:

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	INANI
ng	k	nd	ph	n	th	ny	z	m	y	kd	s	sh	hl	b	l	w	kw	-
12	12	8	7	7	6	5	5	5	4	4	3	3	3	3	3	2	2	94
12,8	12,8	8,5	7,4	7,4	6,4	5,3	5,3	4,3	4,3	3,2	3,2	3,2	3,2	3,2	2,1	2,1	2,1	100%

Kulo mdwebo ongenhla kunemisindo evela kakhulu u- ng[ŋg̊] ongu- 12,8% wehubo lonke. Kukhona no-k [k'] ongu-12,8% wehubo lonke. U-ng [ŋg̊] uveza ukuthi osethakathiwe kumele azithathele isinqumo esinguquju sokuba angabuye alubhade unyawo kwaKhokhovula womthakathi. U-k [k'] ubonisa ukungabi naphimbo, osekhunkuliwe akabe esakhuluma kepha ukhuluma ngezenzo. Akabe esalubhada unyawo kwaMzondwase. Konke lokhu okungenhla kugqamisa kube sobala isisindo nohlonze lwefanamsindo elimiselwe ukufeza umsebenzi oncomekayo emsebenzini wobuciko. Lokho ukunonga, ukushubisa nokuba nomthelela engqikithini yenkondlo njengoba elandisa uKhumalo, (1993:87):

> Ngumhlobo lona ohlabahlosisa inkondlo ngemisindo noma ngezinhlamvu ezifanayo noma ezinokuhlobana, zilandelane okanye zibe ningi emgqeni okanye evesini noma emavesini alamanayo.
>
> Zidinga ukucwaningwa ngoba zinomsebenzi eziwenzayo. Zinombiko eziwufukamele okhulisa umqondo nezinga lenkondlo noma isigqi.

Nanku umgexo wobuhlalu ohlobise waqhakazisa ulimi okhalweni lwezifengqo:

> Sekuthakath' amakholwa nezinyanga
> Hhaleluya!

Ayindida la mazwi avela kule migqa. Kuhlanezelekile ukuba kuthiwe amakholwa nezinyanga bayathakatha. Lokhu kuhlanekezela nokuziphikisa kwenza umsebenzi wokwembula amaqiniso athile njengokulandisa kukaKhumalo, (1993:90):

> ...imbongi ingasho okuthile kube sengathi kuyaziphikisa
> kanti cha, kunobuqiniso okuhlose ukubembula kuleyo mfihlakalo.

> Kukhanyise ubuqiniso bokufinyelela esiphethweni/ esinqumeni emva kokuzibuza, uziphikisa, uziphendula uze ugcine uqome enye ingxenye ngezizathu, ezithile.

Abantu bagcina bewaqaphelisisa la makholwa acashe ngencwadi eNgcwele kanti angoKhokhovula bomashiya kukhalwa, abakhunkuli nonyawo zengqomfi uqobo lwabo. Bangabasokoci abahlela imindeni ngekhubalo.

Kuxwayiswa *abantu ukuba bangaluthwa yigama elithi*: "Hhaleluya!" Kuwo lowo mugqa, izwe lixwayiswa ukuba lingasikhothi isihlungu senyanga uma yona ingasikhothanga kuqala. Baningi abakhunkuli abaphatha izwe emehlweni sengathi bayelapha kanti bathi lala lulaza sikwengule. Le migqa ithela izinyangabathakathi kanye namakholwa mbumbulu ngamahloni. Ngokwezimiso bamiselwe ukusindisa nokukhanyisela izwe nesintu ngenhlanzeko nobumhlophe. Kuyishwa okwabo uma kuthi bemele ukusebenzisa *ngobuNgcwele izimfihlakalo* kodwa bese belingisa abathakathi, abantu bendlu yokulahlwa.

Ukuthakatha kwamakholwa kusikhumbuza uJuda Iskariyothi owanga uJesu sengathi uyamthanda *kanti usemkhaphela okokuqala nokokugcina* ezikhulwini zamaJuda ukuba abethelwe. UMathewu, 26:48 no 49 uthi:

> 48. Kepha omkhaphelayo wayebanike isiboniso sokuthi: Lowo engiyakumanga *nguye; mbambeni yena.*
>
> 49. Wafika masinyane kuJesu wathi: E! Rabi! Wamanga.

Lapha ngenhla kuvela ukuthi umthakathi ungathi uyaqabula kanti uyaqalekisa. Kubi-ke ukuba kuqalekiswe lapho kuqatshulwa khona ngoba ukufa kwehla ngesandla somuntu esingafanele.

Kwambuleka umlobo ohlobisa induku ephelelisa imvunulo yolimi okhalweni lwezifengqo:

> Aniboyigcina, aniboyigcina,
> Aniboyigcina intandane.
> Kusasa *nizothi'* *iyeba,*
> Nith' iyathakatha,
> Nith' udl' amaqand' umakoti.

Imigqa emibili okuqaliswe ngayo leli hubo imumethe isinxuso sokutholwa njengentandane engenabani. Ubuntandane bakwamfazi ongemama yize abazali bomlobokazi besadla anhlamvana. Kuyindida nehaba nenhlonipho ukuvuma ukuzalwa nguninazala, afane nezingane zakhe ezavundla esiswini sakhe.

Umlobokazi uyabagcona labo abebemnyundela emzini, becabanga ukuthi uyokweba, athakathe futhi adle amaqanda. Uyabathonya ukuze amathe abuyele kwasifuba uma lokho okubi abamfisela khona kungasenzeki. Kakade kutshelwana kwezikabhoqo ngesigekle. UKhumalo, (1997:408) ufakaza kanje:

> Lapha yindlela esamdlalo omnandi wokutshela umuntu kwezikabhoqo lokho afanele *nangafanele akwenze njengoba engena phakathi komuzi* nje. Utshelwa ngendlela esakutekula edle ngomjiyo wombhinqo umntwana ukuze azi ukuthi konke okuyokwenzeka manje kuyokube kufike naye.

Yibo lobu buhle bomcako obenza ukuba le ndlu ewulimi icwazimule iculise inyoni okhalweni lwezifengqo:

> Uyedelela!
> Uyedelel' ungxathu!
> Ngxathu!
> Wowasha, wogeza...

Wumbhuqo lona ovela kulesi saga. Kugconwa ngamazwi aqondile iviyo elifuye oxathawane. Njengokulandisa kukaMaphumulo, (1987:19) kushaywa sengathi into ekumuntu oyedwa

ikubantu bonke. Leli viyo elibhuqayo lithi liyaliphoxa leli viyo kanti seligqugquzela ukuba amavamba ahlanze izingxiwa, ageze izikhokho zensila bese echopha izinyawo ezinamansense kanye nembululwane.

Ulimi lubuye luchelwe ngentelezi enomababaza, encinza qede ubuchopho buqheqhebule izangqondo zengqondo kulolu khalo lwezifengqo:

> Ngaze ngafa nje!
> Kumnyama.
> Ngafa nje!
> Kumnyama laph' esiyophelela khona,
> Zinsizwa.
> Ngafel' embangweni!
> Inkulu le ndaba zinsizwa.

Yihaba ukuba umuntu athi ufile kodwa ebe eqeketha izindaba. Lokhu kwembulwa wuMsimang, (1986:20) noKhumalo, (1993:90) uma bevumelana ngokuthi imbongi iyeqisa ekulinganiseni kumbe ekuchazeni kwayo. Kuleli hubo elingenhla inkulumo inwetshiwe, yandiswa ukuze kukhuliswe isehlakalo sibe sikhulu kunobuqiniso baso. Umbiko ophalalwa yileli hubo ugxabhisa izisu emavakeni, amadolo agcwale amanzi ngenxa yokuthuthumela. Agcina ebhangazela.

Amashinga namashoshozela awawavoshozi amadolo phambi kwesitha ngenxa yehaba. Azibona eyizingonyama ezingeze zethuswa wukukhonkotha kwekhanka. Awafuni ukwethuswa ngomebuzo wenyoka. Azi ukuthi umuntu ufa kanye, akekho futhi ofa aveze umunwe. Ancanywa wukuyibamba ishisa ize ipholele ezandleni insimbi. Elokhu ekhuzile njengokulandisa kukaNxumalo, (1961:6):

Kashongo njalo okaNdaba!
Niyakubuyelaphi na?

Noma omunye esesele empini kuthiwe:

Uyadela wena osulapho.

Nanti ihlalanyosi eliwola abasebenzisi bolimi babe nokuqonda kunye futhi babuswe yinkulumo ethi: "Hlangana mhlathi owazanayo.":

Wemz' unothuli!
Unothuli,
Umz' unothuli.
Wemz' unempi!
Unothuli,
Wemz' unothuli.

Wukusikisela ukuba zife ngamvunye. Akusibo bonke abantu abanochuku eviyweni. Amashinga namashoshozela kuphela anuka igazi labafo ngamakhala.

Ukusikisela kubuye kuthathe elinye igxathu uma kugigiyelwa ukuze kugwenywe amagama ahlabayo, ahlambalazayo nayinhlamba:

Awushing' awushinge!
Uyashinga.
Awushinge!
Uyashing' <u>ukuthanathana</u> kukanina.

Amagama athi <u>ukuthi</u> kukanina <u>nokuthanathana</u> kukanina, agwema igama elihlambalazayo nelilumelayo elishiwo ngamabutho uma ekhuza lesi saga esingenhla. Lokhu kufakazwa wuMaphumulo, (1987:16) kanje:

> Ukusikisela noma ukugigiyela kungasho futhi ukuphawula noma ukusho okuthile ngendlela enenhlamba, enokuthuka noma ehlambalazayo kepha egigiyelayo engasho ngqo eqonde ukukusho.

Isakhiwo sihlobisa inkondlo bese siyembathisa ngamandla okukhulisa ingqikithi kumbe incazelo yenkondlo. Senza ukuba igama elisemsebenzini wobuciko likhulume lihlube udlubu ekhasini kunoma libhalwe phansi. Lokhu kwambuleka kulezi zangqondo ezithwele injulamqondo, inzululwazi kanye nesigqi:

Iqili!
Iqili!
Bayibulel' indod' ebiyiqili.
Iyiqili le ndoda!
Ngiyakwesaba mhlabath' udl' amaqili.

Leli hubo libinza linye. Leli binza ligcizelela ukuthi akukho qili lazikhotha emhlane. Abantu bayalibulala maqede lithwale umhlabathi ngesisu nangesifuba.

Umugqa wokuqala ugama linye elifana nalelo elisemgqeni wesibili. Le migqa yomibili ibabaza muntu munye:

Iqili!

Leli gama linhlamvu ntathu. Linonkamisa abathathu abafanayo u-i. Njengoba u-i kungunkamisa ophambili phezulu emlonyeni, ophinyiswa ngesihloko solimi nezindebe ezivulekile, kanjalo neqili liyindaba egudwini. Liyavela ezihlokweni zezindaba kanti futhi lizishaya umuntu ophambili nophezulu. Inyoni noma indiza phezulu nje kodwa ukudla namanzi ikuthola phansi. Igcina ibanjwa yizingide phansi. Zigcina zihlekwa izinyoni ngakho ukubhajwa kweziwudlayo.

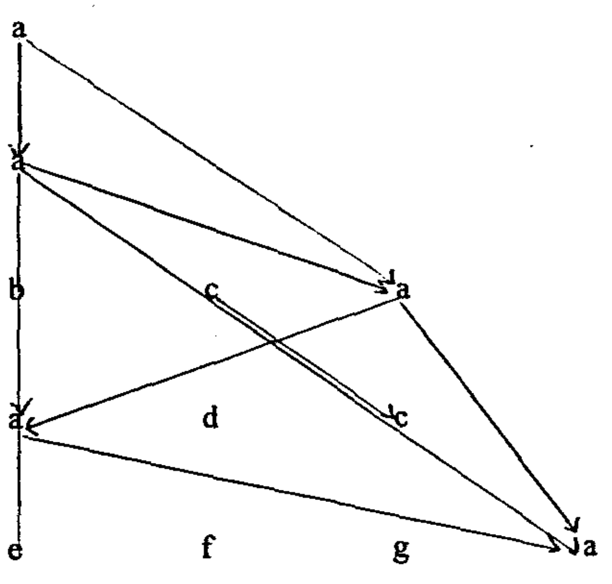
Ukuphindwaphindwa kuze kube kahlanu kwaleli gama ehubeni, kuveza ukuphikelela kwamaqili ukwenza izenzo zenkohlakalo. Aze akhohlwe nawukuthi ayinyonki kabili. Alibale ukuthi insimba ibanjwa amagoda ebolile. Ngokwesintu indoda imiselwe ukuhlakanipha hhayi ubuqili.

Lesi siphiwo sembethe isimame kepha nokho asemukeleki ngoba sihambisana nokukhohlakala. Kwedlulele-ke uma sekuyindoda esiphenduke inina ngokwembatha imvunulo ethunaza ngisho isibhuda. Ubuqili-ke buyawucasula umphakathi ugcine usukhiphe isidumbu.

Kwamaqili ewodwa *awathandani*. Iqili *lidliwa ngamanye* amaqili. Umvelinqangi ubuye aziwe ngokuthi wuQili. Kuyacaca ukuthi *alikho* iqili elingadida *uQili eladla amanye amaqili*.

Umugqa wesithathu nowesine unamagama amathathu umunye. Umugqa wesithathu uveza isigwebo esiwukufa endodeni eyiqili. Umugqa wesine ugcizelela ukufanelana kwecala nesigwebo. Kuyabonakala ukuthi inkokhelo yesono wukufa. Umugqa wokugcina uveza isifundo sokuthi ukubulawa kwendoda eyiqili kudala abantu besabe ukwenza ubuqili, ukuze bavikele ubende lwabo. Umuntu owenza ubuqili udliwa wumhlaba, afe eshunqa.

Nasi isithombe esidalwa wukuxhumana kuleli hubo elingenhla:



Lo mdwebo ongenhla ubonisa izinhlobo zonke zokuxhumana. Ukuxhumana kuveza ukuthi

igama elithi: "iqili" livela kuyo yonke imigqa ekuleli hubo.

Ukuxhumana okukuleli hubo kudala isigqi ngenxa yokuphindwaphindwa kwegama elithi iqili. Isigqi sibuye sidalwe wukulingana nokungalingani kwamalunga akuleli hubo, njengoba sibona kulo mdwebo:

I		1	2	3	4	5	6	7	8	9	10	11	12	INANI
M	1	i	qi	li										3
I	2	i	qi	li										3
G	3	ba	yi	bu	le	li	ndo	de	bi	yi	qi	li		11
Q	4	i	yi	qi	li	le	ndo	da						7
A	5	ngi	ya	kwe	sa	ba	mhla	ba	thu	dla	ma	qi	li	12

Ukubiza nokusabela kuwuphawu okuzimpande nesisekelo somhayo wesintu. Lokhu okwenziwa yigosa ngokumemeza ibutho, nokusabela kwebutho yikhona kanye esingama ngakho noma sekunjani, sithi impela lolu wuhlobo lomhayo wendabuko yengabade. Ngaphezu kwakho konke, akukho okungasenza sibe mathizethize noma sibe mathinta nyawo ngobuhubo balo mhayo. Kugcwala umlomo kuthi nje nswi ukuthi impela isibaya sokhokho nokhulukhulwana sisagabisa ngalo ulozolo lwemvunge yezinyosi. Awuzithinte, nanti iqulu libunganyele unomthebe, ubone ukuthi akusuki yini usinga namadlingozi ahamba nokuhlaba, nokuhambisana nokuqubuka kusuke umqubа wethempeli lakwethu ukhothe umkhathi.

Yiso lesi sigqi samahubo, ahutshwa qede zishise emehlweni, zibanjwe ngezinkophe, zigcine ngokuqathaka zimatise isifuba kumamina. Yiso lesi sigqi samahubo, ahlatshwa qede kuqubuke

uhlevane libe libalele nasebukhweni bezinja futhi likhipha umkhovu etsheni kanye nenhlanzi emanzini. Konke kuqutshulwa yidliso nevuso lobuzwe isizwe esabuncela kwasesizalweni *sawonina, nasemabeleni onina anomjuluko nobunjula bobunzulu bokujiya okufihlwe endlini* yakwabo. Usikisiki luvuswa wukwazisisa nokwazisa izisekelo nezikhonkwane zekwabo, ikwabo eliyisikongqangi lesizwe sonkana.

Lokhu kuhaya okumumethe izaga/ izahho/ iziqubulo namahubo luwukhondolo lwefa lobuzibulo, kwehlule kwasesizalweni *sikanina. Ihlule liklanyelwa umkhondo wenyathuko* nomgudu wempilo ngawo umlolozelo lo nezangelo njengoba ebethula lobu bufakazi uKhumalo, (1993:4):

> Kuke kubekhona izikhathi lapho akadubuze khona umntwana esesesiswini uzwe ukuthi uyadlala, kwenye inkathi kuzwele endaweni ethile. Uyaye-ke *uthuke usuhlikihla ngesandla* sakuthunduzela lapho. Lokho kuhlikihla ukuphelekezela ngesigqi senhliziyo buthule noma ngemvunge engaphumiseli nhlamvu esithi ngesiNgisi "Humming" (ukumungunya).

Kwasekhaya-ke nje, ubhekela *ehubeni noma emahubeni omndeni.* Isiminya *nenyaniso izinze* esisekelweni sinye esithi: umndeni ongenalo ihubo lomndeni awunasisekelo, ufana nje nehlamvu nekhasi lomgqwabagqwaba uqobo lwalo. Kungakho uZulu, (1996) ekubeka ngokusobala nokungananazi ukuthi:

> *Umndeni nomndeni* unenkondlo yawo engumkhuleko wawo.
> Le nkondlo selokhu yaqanjwa ngokhokho bokhokho bomndeni.
> Kokunye njalo zize zibe mbili, zibe ntathu, kuye ngokuthi ubugagu bungakanani kulowo mndeni. Ibe ilokhu ishiyelwa njalo ngezizukulwane ngezizukulwane ngoba nisuke ningaqedile uma ninomkhosi othinta abalele uma *ingahutshwanga noma zingahutshwanga.*

UBryant, (1949:231) ufakazelana isibili nesiminya esethulwa wuZulu ngenhla:

> There is one great song, however, which every clan possesses, that

> is only sung in massed choir and is never danced to. It is the clan's national anthem (ihubo). Each separate clan has a different ihubo; some even two of them. This one is treated with extreme respect by all the members of the clan, possessing to them a certain sacred sentimentality of character.

Kusobala-ke ukuthi kungokunye uma sekukhomba ngqo isizwe. Kungaba yisizwe esinjani esingenamahubo aso esikhuleka ngawo kuMvelinqangi? Kungaba yisizwe esinjani esingenamahubo esidumisa ngawo uSimakade wamabandla? Kungebe sizwe salutho esikhohlwe wumiselo lwaso lokuphakamisa izandla nezihlangu zaso ekubusisweni, ekunqobeni nasekusekelweni kwaso nguMavelakuqala ebunsikeni bempande engumsinsi wokuzimilela eyisimakade. Kungakho isizwe sigabaza sigabisa ngemihlabahloso yemihayo yesizwe engamahubo neziqubulo okugatshelwe amahubo ngononina ngokunezimiso nemisebenzi yakho engasoze yaconsa phansi.

Elinguzime nesigcobocishi ngelomhubi nomhayi, elembongi nembongi yesizwe, ezisina zishiyelana inkundla, zimpompoloza ngengila yengede nenhlava ebizelayo:

> Khala nkomo kaZulu!
> Wen' ongasoze waya ndawo.
> (Buthelezi 1994:84)

Kungaleli gunya nalesi sigqi esisibumba sibe yimbumba ngazwilinye noPhumasilwe Myeni sisho sonke sithi:

> Hayani maZulu!

Ngani ngoba lona ngumkhumiso nensizi yokunqoba nokugabadela kwethu njengesizwe njengoba ingonyuluka ithombuluka kuVilakazi, (1980: 29):

> Ngihay' amahubo enkondlo

UShak' angihay' enqoba,
Eqa kwaDedangendlale,
Ayagqule ngoKhahlamba,
Adl' uLangalibalele.

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