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IZITHOMBEMAGAMA, IZIFENGQO NESAKHIWO

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THEMBA MIZRAEL KHATHI

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Ngu-

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STD, BA (HONS), MA

Kwethulwa ukufeza izidingo zeqhuzu

UBUDOKOTELA BENZULULWAZI

EMNYANGWENI WEZILIMI ZABOMDABU

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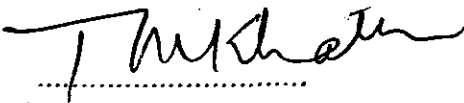
EZIBONGWENI ZENKOSI UTINGANE

THEMBA MIZRAEL KHATHI

(i)

ISIFUNGO

Ngifunga ngiyagomela ukuthi "Ikhono LikaMagolwana Jiyane Ekusebenziseni Izithombemagama Izifengqo Nesakhiwo Ezibongweni ZeNkosi UDingane" wumsebenzi wami ukuthi yonke imithombo yolwazi esetshenzisiwe iboniswe ngemfanelo nokuthi lo mqulu wobuDokotela awukaze unikezwe enye Inyunivesithi ngenhloso yokuthola iziqu.



TM KHATHI

(ii)

ISETHULO

Ngethula lo msebenzi kuMama ongizalayo u-Emmelina Nokuthula uMaZuke, owasikhulisayo kunzima emva kokuba sesishiywe uBaba, egcwalisa izifiso zikaBaba.

(iii)

UKUBONGA

Ngithanda ukwedlulisela ukubonga kwami kuSolwazi uZLM Khumalo ngokungihola nokunginika ugqozi ukuze lo msebenzi ufike kuleli zinga.

Ngithi kuwena:

Mtungwa!

Mzilikazi kaMashobane!

Mbulazi nina enidl' umuntu nibe nimyenga ngendaba.

Khula njalo!!!

Izeluleko nezincomo zakho ziyangikhanyisela. Ngibonga bonke ozakwenu abangisizile ngezindlela eziningi ikakhulu uSolwazi LF Mathenjwa noNkk. CN Phewa. Ngibonge uDokotela GN Donda ngokuxhasa ngezindlela eziningi ngithi nje Ngonyama!!!

Ngicela ukuthokoza kozakwethu esasebenza nabo sisathwasisa abafundi eSikhawini ngingabalula nemindeni yabo oMnumzane VBS Biyela no-VJ Mthembu, namakhosazane o-T.E. Hadebe no V.N. Sithole.

Ngithokoze kumkami uNonhlanhla nabafana bethu esabusiwa ngabo uMthokozi noNhlakanipho kanye noMama uMaZuke nomlamu wami uNomvula ngokufudumeza ekhaya kube nentokomalo eyenza umuntu afise ukuya phambili. Ngiyabonga.

Ngibonge intombi yaseMasomini uNonhlanhla ngokungigxivizela ngomshini.

Ekugcineni ngibonga uMdali ngokwenza amaphupho ami afezeke!!!

(iv)

IQOQA

Lolu cwaningo lucubungula ikhono lembongi uMagolwana Jiyane uma ebonga iNkosi uDingane kaSenzangakhona kaJama. Lolu cwaningo luzogxila kuzithombemagama, izifengqo kanye nasesakhiweni.

Isahluko sokuqala sizokwethula ucwaningo kucaciswe nenjongo yalo. Kuzocubungulwa imicabango yongoti. Kuzohlaziywa incazelo yamagama asebenzile afana no-Ephiki no-Ode. Kuzokwenekwa indlela yokuqhuba ucwaningo bese kwenziwa umklamo wocwaningo. Kuzokwenekwa umlando omfishane wembongi uJiyane. UJiyane wawabongela namanye amadodana kaSenzangakhona amakhosi angaShaka noMpande.

Isahluko sesibili sizokwethula kafushane iNkosi uShaka njengombumbi wesizwe samaZulu. Uma imbongi ibonga inkosi isuke ikhuluma. ENkosini uShaka sizobheka ubuhlakani nolwazi nesakhiwo-ke sayo.

Sizobuye sichaze ngobuciko bomlomo. Sidingide kafushane izibongo kwaZulu, sibheke isizwe, izibongo nembongi. Sizobuye siveze ukuthi kukhona osekuke kwenziwa ekucwaningeni izibongo, sibheka umklamo wezikhathi:

- i) Ngaphambi kweNkosi uShaka (1750-1800)
- ii) Ngesikhathi seNkosi uShaka (1800-1850)
- iii) Ngemuva kweNkosi uShaka (1850-1900)

Siyophetha lesi sahluko ngokuveza kafushane ngempilo yeNkosi uDingane.

Isahluko sesithathu sizobhekana nolimi, ubuciko bomlomo nomnikelo wabo. Sibheke izibongo namahubo njengomkhuleko wesizwe. Sibheke

ubudlelwano phakathi kwezibongo nezifengqo bese siphetha lesi sahluko ngoveza okuncane osekwenziwe ngezibongo zeNkosi uDingane.

Isahluko sesine sizongena shi kwizithombemagama lapho sizobheka isifaniso ukuthi siyini. Sicubungule izinhlobo zesifaniso, sicubungule isingathekiso sibheke nezinhlabo zaso ngokuhlaziya izibonelo sizithatha ezibongweni zayo iNkosi uDingane. Sizohlaziya ukwenzasamuntu, ukwenzasasilwane size sibheke nophawu lapho sizocubungula izinhlobo zalo.

Esahlukweni sesihlanu sizobhekana izifengqo lapho sizoveza ukuthi ihaba liyini sicwaninge izibonelo inhlonipho, isiqhathaniso, ukuhambisana kanye novuthondaba.

Isahluko sesithupha sizogxila esakhiweni lapho sizobhekana nempindwa, ukuphindaphinda, imvumelwano, ukuxhumana ifanangwaqa, ufanankamisa kanye nefuzankamisa.

Isahluko sesikhombisa sizophetha ngezincomo.

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ISAHLUKO 1

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

KwaZulu izibongo nokubonga kwabe kuyingxenye yolimi olukhulunywayo nolwalukhonziwe njengoba sibona sekwenzeka namhla. UKhumalo, (1993:73) ubeka kanje uma echaza ngezibongo:

Izibongo lezi ziwumkhakha wokuhaya ondlaleke kabanzi. Ukuhaya lokhu okwakusemizweni nokusesemizweni nasesihlokweni solimi lomZulu okanye loMdabu ngalokho osekumthathile. Kuthi ukuchukuluza imizwa yakhe qede bese kusuka usinga nosikisiki lwamadlingozi nombhejazana wokuqhakambisa lokho okuhle nokutusekayo osekuwele esweni, enhliziyweni nasengqondweni. Uyomethuka esedazuluka eqhuma phezulu ngengila esephatha eluka ngobugagu nesinwe lomningo wakhe osigqi siqubula ubuzwe nobuntu bengabadi nendabuko, kwalani khona ukusuka amagqoza usuhlaba usentu, kushunqe uthuli, usudlala udlalisela ngobunyandlayandla benkomo yakwenu.

Nango phela uChakijana kaGezindaba kuVilakazi, (1943 :133) ezibonga yena eminyakeni yawo-1906. Wabe egiya agiye abese ecukuluza amabutho, eshiswa igazi, ecela inselelo kunoma ubani emabuthweni:

Yimina-ke lowo; ofuna mina nakhu lapha ngikhona. Ngilapha mina:

*Hlehla-nyova njengomthakathi,
Intshelelezan' eshelel' amasosha kwaBhobho,
Imvungamvunga edin'amajaji,*

*UMgqum' undawonye nonongqayi.
UDondolozela ngezinq'odakeni,
USesha ngekhandanda laph'oManyathi,
Behla khona ngezinyawo.
Umgwaz'ophindelayo,
Owathuk'izanya
Onjengevaka.
Unxeb' alibonwa ngabalandakazi,
UChakijana'ohlal' ezijungujungwini zamadoda.
Umhlamba bempheth' amaqana njengesibhuda,
Usiqobe singameva kaMahlamb' ahlale.
Maye! Maye! Ngiyokufa.*

Wathi egcina lapho amadoda amadala amanye ayesengenwe usinga athwala izagila ahamba sengathi umhlangano sewuhlakazekile.'

Ukuvumelana nombono wokuthi 'ukubongela kwabe kuyingxenye yolimi olukhulunywayo' uMsimang, (1987:14) uphawula uthi:

*Sekwande umqondo wokuthi izibongo
zomdabu zolimi lwesiZulu yizibongo zamakhosi
kuphele ngetswayi. Akulona iqiniso lelo.
Ngokwesiko yonke into iyabongwa ngethi
nje phela ngoba abaqoqa izibongo bagxila
kwezamakhosi kuphela.*

Empeleni uma sesigxila nocwaningo siyazithola nezabantu besifazane ababegqamile kwaZulu njengoMkabayi noNandi, siyazithola futshi nezibongo zezinduna kanjalo nabamhlophe ababekhona ngezikhathi zawo amakhosi akithi oHlanga, iNkosi uShaka neNkosi uDingane. Siqonde lapha abamhlophe, abanjengoMbuyazi (Henry Francis Fynn) noSomtsewu kaSomzica (Sir Theophilus Shepstone).

UZulu wabe ebongela ngisho izilwane abe esondelene nazo izinkunzi, izinkomazi ezisengwayo ngisho izinja uma kuyozingelwa. Nezinto ezingaphiliyo njengemikhonto (amaklwa phela), izagila, izihlangu ngisho nemidada imbala. UNTombela nabanye, (1997:96) bayavumelana kahle noKhumalo esivule ngaye

uma bebeka kanje:

Ukubongela lokhu kuyinto esemithanjeni yakhe uZulu wansondo. Kuwubugagu uZulu aziqhenya ngabo. Lapha ekubongeleni cisho wonke umuntu ongumZulu uyigagu kukho, akukhathalekile owesilisa noma owesifazane. Lobu bugagu buqala ebuncaneni babo besanyonkela lokho okuningi okwenziwa abadala uma bebongela.

Intsha yabesilisa awayo amakhono iwacija ngokuqale ibongele izinkunzi, izinja, izinduku zayo nokunye. Intsha yabesifazane yona iqale ibongela izingane eziphathayo nalezo zingane zayo zokudlala ezakhiwe ngezindwangu. La makhono intsha yayikhula nawo kuthi noma isibuthiwe kuthungwe izigameko umuntu ezike zamvelela empilweni bese zethulwa ngendlela yokumbongela.

Izinkingana esinazo nabanye abacwaningi ngezokusebenzisa amabizo "ukubongela" no"kubonga" ngoba empeleni sibhekene no"kubonga" kodwa kuyenzeka sithi ukubongela"

Igama leNkosi uDingane kanti sithola abanye abacwaningi njengoRycroft noNgcobo bona belokhu beyibiza iNkosi ngoDingana.

1.2 Injongo yalolu cwaningo

Injongo yalolu cwaningo ukuqhakambisa ikakhulu ubunyoninco bobumbongi bamaZulu ikakhulu uMagolwana Jiyane lapho ebonga esesebenzisa ikhono nezifengqo ebonga iNkosi uDingane kaSenzangakhona kaJama size sibone nesakhiwo.

Sithanda ukuveza ukuthi sinenhloso yokuqhakambisa nokweneka ukuphakama komsebenzi kaMagolwana nekhono elibabazeka nanamhla lokhu. Phela uJiyane waphila eminyakeni edlule ekhulwini neminyaka engamashumi amahlanu.

Siyathanda futhi ukuphawula ukuthi sikubone kusifanele nathi ngalolu cwaningo ukuthi asizihlanganise nenhlangano yababhali bezincwadi ezifundwayo zolimi lwesiZulu, uSiba, siyithakasele ngokubiza umklomelo webhuku lezi nkondlo nezibongo evelele ngaye uJiyane okuthiwa: "Magolwana Jiyane Award."

Siyethemba lolu cwaningo luzoba umnikelo onohlonze njengoba izwe lakithi lingena ohlelweni lokubuyisa nokuphakamisa nokuqhakambisa ubu-Afrika.

Izibongo , izinkondlo, izinganekwane, amahubo kanye nomculo wesiZulu oze ufake nowomaskandi kunobuhlobo obukhulu ngaphansi komkhakha wobuciko bomlomo ngoba konke sikuthola kulusebenzisa ulimi olunempindwa.

Kuyathokozisa ukuthi kunomthelela ekunothiseni nasekuhlwabuseni ulimi lwesiZulu ikakhulu kulesi sikhathi esiphila kuso.

1.3 Ukuveza inkinga

Ucwaningo lwalolu hlobo lubonakale ludingekile ngoba kakubonakali kukhona ucwaningo ezibongweni oluzama ukuqhakambisa ukuba khona kwekhono nokunothisa ulimi oluvezwa izifengqo ezibongweni. Lapha sizama ukugqamisa ukuthi izifengqo azigcini nje ezinkondlweni kodwa nasezibongweni ziyinala impela futhi zisetshenziswe kahle nje kakhulu zalunothisa ulimi, lwahlwabusa kakhulu.

Sikushayela ihlombe ukuthi nokho bakhona ababhali abafana noBryant, (1965:486) abazama ukubeka phezulu izimbongi ezenza umsebenzi wokubongela kanje:

They (izimbongi) had the gift of 'Speech' in a most extra-ordinary degree; and extra-ordinary memories too. They made it their business to know everything that the king and all his ancestors ever did or ever had done; then to frame the several phrases, mostly simply commemorative, but frequently disguised by metaphor (figures of speech) or even humorously

satirical; and finally to recite their composition before the king and public, by loud incessant shouting, whenever opportunity occurred.

Nokho-ke kuyasithinta futhi kusikhathaze ukuthi abanye abalobi ababanga nawo lo mbono kaBryant. Phela kukhona esibathola benokudelela nje izilimi zethu ikakhulu sona isiZulu uqobo. Phela sizwa uDöhne, (1857:ix) esingenisweni sesichazimazwi ebeka inkulumo yalolu hlobo:

Some have expected to find much poetry among the Zulu kafirs, but there is in fact, none. Poetic language is extremely rare, and we meet with only pieces of prose. The Zulu nation is more fond of ukhlabelela i.e. singing, and engage more in amagama ezinkosi i.e. singing praises of chiefs than any other kafir tribe. But their capabilities in this respect are very limited. The highest song of praise for their king is composed of a few hyperbolic expressions.

Empeleni sithola le nkulumo yalolu hlobo isusa uhlevana noma isikhombisa futhi Lokhu esizama ukukwenekela isizwe ukuthi kwasayena uDöhne wabe engenalwazi ngezilimi zethu kanye naso-ke nje-ke isiZulu uqobo kumbe kanye naso isihloko sobunkondlo lesi abe esingcofa.

Lolu cwaningo silukhethe ngoba silubone lubeka ulimi lwethu, isiZulu, ezingeni lwezilimi zonke eziphambili zomhlaba uma sibheka ubunyoninco uma silukhuluma.

1.4 Imicabango yongoti ngezibongo

Izibongo sizithola zibalulekile esizweni nasezweni nje lonke ngoba isizwe siyabumbeka kanti izwe lona ziyalakra. Isizwe sakheka uma kukhona isibuko esakhekayo lapho sizibuka khona bese kuqhakambiseka inhlonipho ngoba phela kuyakhuzwa okubi kanjalo nomlando wesizwe uyalondolozeka kanjalo nezinto

ezingamagugu siyakhumbuzeka isizwe ngazo kanjalo nolimi olumtoto luyakhula futhi lungakhohlakali,

Ake sizwe laba bacwaningi nongoti ukuthi bathini bona ngezibongo.

1.4.1 UNyembezi

UNyembezi, (1958:1) uthi:

*Izibongo lezi kusuke kubongwa amakhosi,
kubongwa izinduna kubongwa amaqhawe
kodwa akusikho ukuthi umuntu uzithola
izibongo ngoba esemdala kuphela. Abanye
bazithola bengabantwana, kanti futhi
kwejwayelekile ukuba abafana bathole
izibongo ngobuqhawe babo noma ngezici
ezithile ekwaluseni. Lokhu-ke kukhombisa
kahle ukuthi izibongo lezi akusikho ukucikozisa
nje kokubonakalisa ubugagu. Izibongo
ziyincwadi kaZulu. Phela uZulu wayengenalo
ulwazi lokuloba phansi ngomsizi noma ulwazi
lokuloba ngokuqopha ematsheni. Izigigaba
ezibalulekile zazibekwa ekhanda. Kulula-ke
ukuzikhumbula uma zibekwe njengezibongo.*

Nokho-ke uNkwali simthola kusengathi ugxile kakhulu ekuchazeni umsebenzi wezibongo kanye nenjongo yenhloso yokubonga kodwa ukudedukisa kancane okungenye yezinjongo, ukubheka ngqo ubuciko obuvezwa nobubonakaliswa (ngolimi nemvunulo) ubugagu obuvezwa uJiyane obuvusa usinga namadlingozi.

1.4.2 ULestrate

Lo Solwazi yena uzibona kanje izibongo kuRycroft noNgcobo, (1988:11):

... an intermediate between epic and an ode.

1.4.3 UCope

UCope, (1968:34) ebhukwini "Izibongo – Zulu Praise – Poems" naye uyahambisana no Lestrade uma ethi:

*Izibongo are eulogies combining some
of the qualities of both the ode and the epic*

Laba bacwaningi sibathola bethi abasho into eyodwa. Nokho kuhle kesizame ukuthola ukuthi baqondeni nge-ephikhi ne-ode ngoba i-eulogy inkulumo ebonga umuntu noma into.

1.4.3.1 Ephikhi

1.4.3.1.1 UZulu

UZulu nabanye, (1989:96) bathi:

*I-Ephikhi yinkondlo ende kakhulu, engaba yincwadi
yonke iyodwa nje exoxa ngezigameko zeqhawe
lomlando noma elisuselwa ekhanda. Imvamisa
I-ephikhi iba nobunkondlo obushubile impela.
Izigigaba zendaba kuvama ukuba zingalandelani swa
ngokwesikhathi, imbongi ingayiqala phakathi noma
ngasekugcineni indaba, ibuye ibuyele emuva ezigigabeni
ezenzeka kuqala.*

1.4.3.1.2 UMsimang

UMsimang, (1990:82) ebhukwini elithi "UNodumehlezi kaMenzi" uthi:

*I-Ephikhi lena yinkondlo yamandulo. Umlando wayo
ugxile ezinkondlweni zamaGriki. UZulu akazange*

abenawo ama-epihikhi, cishe ukuthi indawo yawo yathathwa yizibongo zamakhosi. Ngokwamandulo i-epihikhi inezimpawu ezintathu. Okokuqala lena yinkondlo ende. Okwesibili wukuthi yinkondlo yomlando. Okwesithathu wukuthi yinkondlo yamaqhawe.

1.4.3.1.3 UCuddon

UCuddon, (1976:22) ebhukwini "A Dictionary of Literary Terms" uthi:

An epic is a long narrative poem, on grand scale, about the deeds of warriors and heroes.

Sithola ukuthi bonke laba ongoti bathi abavumelane ngokuthi izibongo zithi impela azihlobane nama-epihikhi ngenhloso yazo nokusebenza kolimi obu-"ubunkondlo obushubile" obudinga ukuthi buhlaziywe. Kanti siyabuthola ngokujwayelekile ezibongweni ubude kanjalo futhi nomlando wamaqhawe.

1.4.3.2 I-ode

1.4.3.2.1 UCuddon

UCuddon, (1976: 460) kwisichazwimazwi "A Dictionary of Literary Terms" uthi:

*... an ode is rather a grand poem;
a full-dress poem.*

1.4.3.2.2 OFowler

Isichazimazwi esahlelwa oFowler, (1995:820) esinesihloko esithi:

"The Concise Oxford Dictionary of Current English" sona siyichaza kanje i-ode

An ode is a lyric poem, usually rhymed and in the form of an address, in varied or irregular metre – it is a poem meant to be sung.

1.4.3.2.3 UDent noNyembezi

UDent beno Nyembezi, (1969:173) kusichazamazwi esithiwa "Scholars Zulu Dictionary" bathi:

I-ode isizosha, inkondlo

1.4.3.2.4 UDoke nabanye

UDoke nabanye, (1985:318) kusichazamazwi esithiwa "English – Zulu Dictionary" nabo futhi bathi:

I-ode isizosha, inkondlo

Uma-ke sesididiyela zonke lezi zimvo zongoti sithola ukuthi izibongo bazibeka eqophelweni le-ephikhi ne-ode okuyimisebenzi ehlonishwayo kakhulu ezilimini. Sithole okaCope ephumela obala ethi: "zixube izimpawu zakho kokubili i-ode ne-ekhiphi."

Kanti uCuddon yena uthi nge-ode, "inkondlo noma isizosha esisezingeni eliphezulu" bese oFowler bona baze babeke nokuthi I-ode inkondlo engaculeka. Uma imbongi isithaphuza inkosi, iyibongela, isuke isigedeza seyisondele khona

impela ekuculeni. Kanjalo nalabo abalalele, njengoba sekuke kwavela, bangenwa amadlingozi nosinga kushise igazi, omame balilizele kubenjeya.

1.5 Indlela yokuqhuba ucwaningo

Sizofunda izincwadi kanye nalo lonke uhlobo lwemibhalo ephathelene nezibongo kanye nokuhlaziywa kwezibongo nezinkondlo.

Sizohambela imicimbi nemikhosi lapho sithola khona izimbongi zibongela imicimbi - nemikhosi yakwaZulu lapho kubongwa iSilo samabandla akwaZulu kanye noMntwana wakwaPhindangene – uNdunankulu weSizwe samaZulu ngoba ibona abasalandela inqubo yakwaZulu.

Sizohambela abantu ikakhulu abadala abanolwazi ngalesi sihloko kanye nomlando wakwaZulu ngenhloso yokutholisisa ukusuka nokuhlala kwaleli chopho lobunyoninco.

Sizoxhumana nabozalo lwakwaJiyane, oKhoza, oMakhathini ngenhloso yokuzuza injula yakhe kwasekudabukeni kwakhe kanye nezinto ezamenza wanalolu usikisiki olungaka lokuhlobisa ulimi lwethu.

Sobuye sivakashele imitapo yezinyunivesi lapho kugcinwe khona amabhuku namaphephandaba aqukethe umlando njenge Killie Campbell Africana Museum eThekwini, ne-UZulu Collection oNgoye, Amagugu kaZulu oLundi nezinye izindawo ezifuze lezi.

1.6 Umklamo wocwaningo

Lolu cwaningo luqondene nekhono likaMagolwana Jiyane lapho ebonga iNkosi uDingane kaSenzangakhona kaJama. Sizobheka ukuthi izibongo ngempela ziyini nokuthi zihlobene yini nezinkondlo ngokucwaninga ukuthi ongoti bathini bona?

Sizobuye sibheke ukuthi uJiyane yena ngempela ungubani? Uqhamukaphi? nokuthi wabeluhibo luni lomuntu.

Sizocubungula ngesizwe samaZulu nombumbi waso iNkosi uShaka kanye neNkosi uDingane. Sibheke nemisebenzi yezibongo esizweni.

Sizobheka nokubaluleka kolimi, sibheke izithombemagama, izifengqo nesakhiwo.

1.7 Umlando kaMagolwana nezibongo zeNkosi uDingane

Lapha sijonge ukuphendula umbuzo wokuthi ubani lo Magolwana Jiyane nokuthi simhlanganisa kanjani nezibongo zeNkosi uDingane ngoba phela uZulu wabe engakwazi ukubhala ngezikhathi zokubusa kweNkosi uDingane.

Inkosi uDingane wabusa emuva kweNkosi yakwaDukuza, uShaka. Ngesikhathi sokubusa kweLembe, iSilo sakwaDukuza phela, base bekhona abeLungu. Nakho sizwa ukuthi ngesikhathi besijuma besibulala oMhlangana, uMbopha noDingane umbhali webhuku u – E.A Ritter elithi "Shaka Zulu" umlando omningi ngoShaka wawuthola kanje: Ritter, (1995:9):

The most valuable source of direct information the author had was, however, Chief Siganda Cube, who was born about 1810 and died shortly after the Zulu rebellion in 1906, in which he had taken part as a leader. As a boy Siganda had often served Shaka as an udibi and could therefore give a first-hand account of Shaka's appearance and general manner as well as confirming the accounts of Njengabantu, who was well known to him. Siganda is accepted by Pika Zulu, Shaka's grand - nephew and custodian of the Zulu Royal Family's unwritten history, as the leading exponent of that history at the time of this death.

Olunye ulwazi uRitter wabe elucobelela ebhukwini lwemihla lweziga lukaMbuyazi, uHenry Francis Fynn. Umlando wokuhlangana kukaMbuyazi neNkosi uShaka siwuthola kuBecker, (1964:22) kanje:

... by making contact with Shaka and by winning his friendship, Farewell and Fynn prepared the way for other white men ...

Indaba yokufa kukaShaka uRitter, (1995:369) uyibeka nayo esithi ake sibuye siyiveze lapha kanje:

It is you, children of my father, who are killing me, "Shaka addressed them as he towered over them. The awful majesty of their brother made them quail and shrink back. Was he human to survive two such lethal stabs? "What have I done, Dingane?" Shaka continued more in sorrow than in anger. "What have I done, Mhlangana, that you should kill me thus? You think you will rule this country, but already I see the "swallows" coming. You will not rule it when I am dead. The white people have already arrived.

Mayelana nendaba kaMagolwana, sithola emqingweni kaStuart, (Vol IV:73) echaza uMtsapi ethi:

Magolwana kaMkatini of the Jiyane section of the Ntshali people. His kraal was at Nhlazatshe.

Siyafunda futhi kuyena uStuart ukuthi uJiyane wabe engowebutho uMbhekenya elabe likwaDukuza. Amadodana akhe abe ekula mabutho: Amaphela, uJulwana, iNkonkoni, uDloko, iNdlondlo, uMbonambi, uKhandampevu, Ngobamakhosi, uVe no Falaza. Kanti amadodakazi (phela nezintombi zabe zibuthwa). Ngcotsho, uGudludonga, noma uGudlane, iSitimane, iTiyane neNgcugce.

UMagolwane wabe enekhono elidlulele kuzo zonke izimbongi zamakhosi ezake zakhona njengoba sithola uMelaphi etshela uStuart emqingweni iJames Stuart Archives Vol 3 (1986:87) ethi:

*There were many imbongi in the mphakathi.
Magolwane was the great imbongi.*

Kanti nabahleli, uRycroft no Ngcobo, (1988:17) babeka ebhukwini elithi: "The Praises of Dingana" bathi:

*Magolwana has been hailed as being "the mother
of all praisers" whose excellence outshone all
others.*

Laba bahleli kulo leli bhuku (1988:38) baqhuba bathi:

*Of the bards who had formerly served Shaka,
it has been claimed that one named Mhayi
also served Dingana. Another, named
Mtshongweni is known to have survived,
but whether he served Dingana is uncertain.
According to Stuart's informants, neither of
these was as outstanding as Magolwana, who
is hailed as the greatest imbongi of all time.*

Ubumbongi kwaZulu kusadliwa ngoludala babe buhambisana nobuqhawe. Naye uJiyane wabe eliqhawe. Yikho lokhu okwamenza azithathele kalula isicoco ngesikhathi ephume nempi yeNkosi uDingane kuhlaselwe uMzilikazi lapho aveza khona ubuqhawe kanje kuBryant, (1929:429):

*... Nzobo, of Sobadli arranged the game in good
old – fashioned style. The opposing teams first
stood a while inspecting each other. Then the
respective tribal iziMbongi, rushed into the arena
and vied with each other as to which shout his own
king's praises longest and loudest. After a time this
performance began to weary, where upon a Zulu*

captain, Lukwazi, son of Mazwana, of Dlukulu (likewise of the Ntombela's) urged his own champion to start something more exciting by shouting the old cry, 'Tear him to pieces old cock!' (Qhude, manikiniki!) A real old cock-fight immediately developed, in which the greaat hide shields served as pinions and the spears as spurs. After a fierce tussle, the Zulu cock, Magolwana proved victor, and strode from the arena dragging the corpse of his adversary with him.

Ukwesekela ukuthi uMagolwana nguyena owabe ebonga iNkosi uDingane sicaphuna kuNyembezi, (1958:49) le migqa:

*Umkhwamude wangisik' isilevu,
Usungulo lwangithung' impumulo.
Indiha lebabayo enjengesibhaha,
Sona simababa kuMahashanga.
Uvezi ngimfunyene bemzila,
Ngafike ngamudla,
Kanti ngizifak' iloyi sesiswini.
Vezi kof' abantu, kosal' izibongo,
Izona zosale zibadabula,
Izona zosale zibalilel' emanxiweni.*

Lapha sitshelelwa yiyona imbongi amaqiniso omlando akhomba ukuthi uMagolwana owabe ebonga iNkosi uDingane lezi zibongo. Izibongo ziyaveza ukuthi uJiyane waqala ukubongela iNkosi uDingane zingekho izimbongi ezabe zimbonga. Isizathu kungaba indlela uDingane athola ngayo isikhundla sobukhosi. Ngaphambi kokuthatha ubukhosi, emva kokugudluzwa kweNkosi uShaka, wabe ethathwa njengomuntu nje qhwaba, empeleni wake wasinda ekufeni. UBecker, (1964:20) uyibeka kanje indaba:

(King) Dingane's first known clash with (King) Shaka came in 1817. It was the outcome of a love affair in which (King) Dingane was said to be involved with a seraglio woman. (King) Shaka was furious and ordered his brother's immediate arrest and execution. (King) Dingane was on a point of being put to death when, by some strange chance, he

managed to slip unnoticed out of the kraal, to escape into the bushy regions to the south and thence into Qwabe country. A year later, when the Qwabe were invaded by the Zulu army, (King) Dingane was captured, brought back to his homeland, and then, to the surprise of all, pardoned by (King) Shaka.

Uma uJiyane ebonga iNkosi uDingane ethi:

*UVEzi ngimfunyene bemzila,
Ngafike ngamudla,
Kanti ngizifak' iloyi sesiswini.
Nyembezi, (1958:49)*

Lesi senzo sakhe uJiyane sokubonga iNkosi uDingane safana nesokuthi uziphuzise ubuthi obuthile obenza wavelela ngekhono lokubongela.

Izimbongi ezisezingeni likaMagolwana zilandelanisa izigigaba njengoba zenzeka emlandwini – lokhu kwenzeka kuqala; kwalandelwa yilokhu; kwalandela lokhu; njalonjalo. Ake sibheke zona nje ezikaDingane njengoba elandelanisile uJiyane kuNyembezi, (1958: 45-52):

Uqala echazwa ubunjalo bese kuba

Isigigaba sokuqala.

Uyabongwa ukuthi ungu**bani**.

Umlayezo eza nawo.

Izigameko.

UVEzi uNonyanda.

1. Wabulala uShaka.

2. Ungwozalo lukaPhunga noMageba.

- Lukhulu, luyeza, luyanyelela.

- Uhlasela amaBhunu.

- Uhlasela uMzilikazi.

- Uhlasela aMaSwazi.

Elinye iphuzu eligcwalisa ubuqiniso bokuthi uMagolwana Jiyane lona obonga uDingane elokusebenzisa umuntu wokuqala kuleli binzana:

*... wangisik' isilevu,
Usungulo lwangithung' impumulo.*

Le migqa engenhla ngeke siyehlukanise nalena elandelayo ethi:

*Vezi kof' abantu,
Kosal' izibongo,
Izona zosale zibadabula,
Izona zosale zibalilel' emanxiweni.*

Abacwaningi uRycroft no Ngcobo, (1988:38) balibeka ngengcaca ukuthi uJiyane owaqamba le migqa kanje:

Regarding authorship of particular lines or stanzas in Dingane's izibongo, Stuart attributes to Magolwana the composition of the well-known "kof' abantu, kosal' izibongo" sequence and also the epilogue: "UNdaba ungithume phezulu, ngabuya ngaqangqatheka, ngalala ngidlile nangakusasa, nangalwasomhlomunye."

Inkosi yabe iwaxoshisa amaqhawe nabenze okuhle njengazo izimbongi nje njengoba uMagolwana wagcina esenezinkomo eziningi.

UJiyane wabe esebenza "njengomlethi wokukhanya" ebonga kusukela entathakusa. Wayebonga angemi awathaphuze onke amakhosi angaphambili kweNkosi uDingane kwaZulu. Umsebenzi kaJiyane wabe umkhulu, ubalulekile futhi uhloniphekile. Kwagcina sekwakheke lesi simo. Uma iNkosi ixoshise umuntu kwakubhekeke ukuthi azibongele ngokuthi ayibonge iNkosi. Uma-ke oxoshisiwe engakwazi ukuyibongela iNkosi wabe ecela uJiyane ukuthi ambongelele iNkosi – lowo muntu-ke yena usezohlomulisa uJiyane. Ngale ndlela uJiyane wagcina esenezinkomo eziningi. Phela nayo iNkosi yabe imxoshisa

ngezinkomo okuthiwa kwakwenzeka zifike enanini elingamashumi amathathu ngosuku.

UJiyane wabe edla ukudla kwekhethelo ukuze enze umsebenzi wakhe lona ngempumelelo. Uchazwa njengomuntu owabe engalokothi ukuthi adle iphaphu lenkomo kanye namathumbu ngoba lokho kwabe kudliwa abafana nabantu ababe belinda esangweni. Ebhukwini elihlelwe u-Webb no Wright elisihloko sithi: The James Stuart Archives Vol II (1986:187) sizwa uMfihlo kaMhwankele kaMagolwana enengxoxo kanje:

"How is it that you Jiyane people can recite praises at such length without forgetting them?" He (Mfihlo) answered, "We used to eat animal guts and tripe. And when a man was going to recite praises he would eat the roots of the umklele tree. It was said that it was isigodlo, and in the Zulu country it came to be known as part of the beast that belonged to the izimbongi."

UJiyane wabe ebhinca kahle, ahlobe ayikazele uma ezobongela. Ebusweni ibala lakhe lingamwana futhi ondlekile nje impela emzimbeni njengoba uBaleni kaSilwane akubeka kanje kuStuart, Vol 1 (1976:31):

Magolwana used to stay at Nodwengu, he was of medium height, dark brown and had grown fat. He was well on in years when killed.

Siyathola ukuthi uJiyane wabe enolwazi olujulile ngezindaba zakwaZulu futhi ehloniphekile, eliqhawe ngokulwa enothando nobuZulu – wabe eyindoda enobuZulu. UJiyane wafa ngomlayezo weNkosi uMpande owabe eseyibongela. Isizathu sikhonjwa ezinkomeni zikaJiyane ezabe seziningi engasayihloniphi iNkosi. UBaleni kaSilwane uyixoxa kanje emqingweni kaStuart, Vol 1, (1976:30):

He (Magolwana) was killed at his kraal at Ntabankulu. He used to call out to the King, "We, Mpande! We, Mpande! The cattle are

leaving you!" meaning by that there should be war.

Umuntu oxoxela uStuart indaba yokufa kukaJiyane uMangqayi, Vol 1, (1976:31)
oyixoxa kanje:

Magolwana was killed simply because he was the possessor of so many cattle, given to him for the most part by the King. Mpande had him killed. As soon as the force had Surrounded him at his kraal on this side of Ntabankulu, they found him in his hut. He said, "Please leave me to eat before I go. Move off, you scoundrels, and sit over there. " A large fire was thereupon made and the flank of an ox roasted. Upon this Magolwana began to eat. A vessel of beer was brought to him and he drank. When he had what he wanted, he said, "I have finished. " They said, "Well, are we going to kill you inside the hut?" So they went outside. He said, "Kill me quickly. Do not tie me up." He went outside and they shot him with a gun. They seized his cattle and took to the King."

Maningi amaqhawe afa kanje, amaqhawe abe engakwesabi ukufa. Ake sibheke lawa, ukufakazela. UMbopha kaSithayi wabulawa ngomlayelo weNkosi uDingane. Inceku uZidumo wafa esho izibongo zeNkosi uShaka Dlomo, (1936:5).

UNozishada kaMaqhoboza wakwaNzuza yena wafela empini eMaqongqo. UDlomo, (1936:100) uyixoxa kanje eyokufa kukaNozishada:

Kuthiwa wagwaza umfo kaMaqhoboza, waze wahlala phansi, wakhokha isigqobela sakhe sikagwayi, wabhema. Yema impi kaMpande, yathi dlengelele!, ibona umhlola onjalo. Iyesaba ukusondela kuye, sengathi izothi ingasondela agxumise okomvundla, aphonseke kubo. Beme.

Akhulume okaMaqhoboza, iqhawe elikhulu, athi: " Sondelani ningigwaze, sengikhathele, ngiqoma ukufa kunokubuswa uMpande. " Asho ethatha imikhonto yakhe eyilahla laphaya, ezinza phansi. Basondela – bamgwaza.

Kanti imbongi yeLembe, uNomxhamana, yona yacela ukubulawa njengoba kwakubulawe iNkosi uShaka kuBecker, (1964:31) okwenzeka ngempela yabulawa.

1.8 Isiphetho

Kulesi sahluko sivezile injongo yalolu cwaningo njengoba kuvelile ukuthi 'ukuhaya kusemizweni nasesihlokwani solimi lomZulu'. Kuyavela futhi nokuthi ukubongela kuyingxenye yolimi olukhulunywayo. Iyavezwa futhi inkinga yokuthi abacwaningi abakenzi okwanele kulo mkhakha. Imibono yongoti ngalo mkhakha ilubeka ulimi lwesiZulu ezingeni lwezinye izilimi. Lolu cwaningo luyawunikeza umlando wembongi uJiyane.

ISAHLUKO 2

2.0 UZULU NOBUCIKO

2.1 Isingeniso

Kulesi sahluko sibheka ukwakhiwa kwesizwe, ubuhlobo obukhona phakathi kwesizwe nolimi kanye neqhaza elibanjwe yimbongi ekwakhiweni kwesizwe. Siqhakambisa ukukhula kwesizwe sakwaZulu ebucikweni benjulamqondo nenzululwazi esebuchosheni nasesifubeni sembongi. Kuzokubukisiswa izehlakalo ezidonsa iso elibanzi lezingcwepheshi zomhlaba olimini nasezingqikithini ezagqakanjiswa zimbongi ikakhulu uMagolwana Jiyane.

Kulolu khalo kuyavela ukuthi uMagolwana Jiyane wayeshiyelana inkundla noMshongweni ekubongeni iNkosi uShaka. Kuhle sikuphawule ukuthi uma sithinta ukubumbeka kwesizwe sakwaZulu, ngeke sakwazi ukuthi singayiphathi iNkosi uShaka nesimo akhulela kusona nabanye abantu akhula, waphila nabo. Empeleni umlando womhlaba umqhathanisa iNkosi uShaka namaqhawe amakhulu omhlaba anjengo Napoleon Bonaparte, o-Adolf Hitler, oJulius Ceasar no-Alexander omkhulu. Siyasibona isidingo sokuveza isakhiwo, ukuhlakanipha nobuciko beNkosi uShaka ngoba abanye abacwaningi babheka ubuqhawe nokubusa ngesandla esiqinile.

Sithe-ke uMagolwana walibongela iLembe kodwa umuntu ambongela isikhathi sonke sokubusa kwakhe iNkosi uDingane, waze wakapakatela eNkosini uMpande.

2.2 Inkosi uShaka njengombumbi wesizwe sakwaZulu

INKosi uShaka wazalwa iNkosi yesizwe samaZulu uSenzangakhona kaJama, entombini yakwaMhlongo, uNandi, ngonyaka ka-1787. INkosi uShaka wabe eyinkosana kaSenzangakhona noma babengagcagcile noNandi kodwa abazali babebusisiwe ukuthi bakhe umholi walolu hlobo. Indlela iNkosi uShaka azalwa ngayo yenza ukukhula kwakhe kwaba nzima ngoba akakwazanga ukukhulela kubo kwaZulu, simthola ehamba ehlala aze ayohlala nakoninalume eLangeni kodwa nakhona impilo inzima aze ashiye agcine esekwaMthethwa ngaphansi kukaDingiswayo lapho athola impilo engcono.

URitter, (1955:27) usinika iziqubu zokuxoshwa kubo kwaZulu emzini ka-Senzangakhona eSiklebeni kanye naseLangeni:

At the age six he went out to care for his father's sheep, with the other herd-boys; in a moment of negligence he allowed a dog to kill a sheep, his father was angry, his mother defended him, and they were dismissed from Senzangakhona's kraal.

Shaka now became a herd-boy at his mother's iNguga kraal in Elangeni land, twenty miles away from his father's kraal. He was immediately subjected to much bullying by the elder boys, and what hurt him more deeply still was that his dear mother felt herself to be disgraced through the dismissal by her husband, and tongues were not wanting to rub this in. Thus, his years of childhood in eLangeni land were not happy.

Indaba yokungaphatheki kahle kweNkosi uShaka isakhula koninalume eLangeni iyavela ezibongweni – Nyembezi, (1958-20) uma kuthiwa:

*Uteku lwabafazi bakwaNomgabhi,
Bebetekula behlez' emlovini,*

*Beth' uShaka kayikubusa, kayikubayiNkosi.
Kanti yilaph' ezakunethezeka.*

AbakwaMhlongo yibona futhi abakwaNomgabi.

2.2.1 Ubuhlakani nolwazi lweNkosi uShaka

INkosi uShaka wabe ehlakaniphile futhi enolwazi olujulile. Singathi ubuhlakani bakhe buwufuzo azalwa nalo nje bugijima egazini lakhe. UCope, (1968:83) ukubeka kanje:

"This atmosphere (around Shaka's growth) fostered the growth of an ambitious and aggressive nature inherited from his mother, Nandi, who is praised as a man in the salutation 'Father of Troubles', and from his great grandfather, Ndaba, whose praise, 'he lives in a rage with shields on his knees', he inherits".

Isimo iNkosi uShaka eyazalelwa kusona saphoqelela ukukhula ngemvelo yokulangazelela nokudlubulundela okufuze unina uNandi, obongwa njengendoda abizwe ngoSomqeni, kanjalo futhi nokhokho wakhe uNdaba yena obongwa kuCope, (1968:73) kuthiwe:

*UTshezikazana lwakithi kwaGcabashe,
Luya luhlezi ludlondlobele,
Lubek' izihlang' emadolweni.
Luqaphel' imihlambi yezindlakubi yawoMababela
wakoGabela.*

Kanti unina weNkosi uShaka yena ubizwa ngoSomqeni. Igama uSomqeni lisuselwa esiqwini sesenzo 'nqena' okuchaza ukuvilapha. Leli bizosenzo lakhiwe ngokuba kuphongozwe isakhi esiyisifinyezo u"So-" lesi sifinyezo sikhomba igama elithi "uyise" kanje:

USomqeni > uyise wokunqena
USomandla > uyise wamandla
USomaqhinga > uyise wamaqhinga

Ukususwa kukankamisa wokugcina u –a esiqwini sesenzo esithi –nqena, okade ukhomba ukuvuma enkathini yamanje, kufakwe u- -i, kuveza umuntu onguyise wokungenqeni.

Ubufishane nokunemba kwaleli gama kuqhakambisa ubunkondlo. UDonda, (1997:119) uveza ukuthi amabizosenzo avela ngokuba igama liveze elinye igama:

*In this research a word-based morphological approach is followed. It is thus assumed that words are derived from words, thus *ukuhamba > isihambi*.*

USomqeni, wembula imfihlakalo yokukhamelela ihlule lofuzo kusuka kuNdaba kuze kufike eNkosini uShaka. Abenqeni ukufaka umqobo ehawini babambe umkhonto bawuthi xhakathisi bawuphakamisele phezulu qede izidumbu zidunuselane njengamathanga ensimini. Lokhu kuyelameleka ezibongweni zabo.

Sivezile esingenisweni ukuthi izibongo azigcini ngamakxosi esilisa kuphela. UCope uveza uMkabayi kaJama, ibamba bukhosi elabambela uSenzangankhona. Ukuhlala kukaMkabayi esihlalweni sobukhosi kwamtholisa izibongo ezithi:

USoqili!
Iqili lakwaHoshoza,
Elidl' umuntu limyenga ngendaba;

UZondi, (1979:7) uveza uMkabayi esekela ubuqili uma ethi:

*Baningi abantu abanenhlanhla yokuthola izeluleko
kodwa ngamaqili odwa azuzayo ngalezo zeluleko.*

Indaba kaMkabayi phela isukela kubona ubuwele ngoba phela kwakufanele elinye lendiswe. Kufike nendaba kaSojiyisa aze asuke uMkabayi nodadewabo bakhe "iqhinga" lokweshela uMthaniya ukuze kuzalwe indodana yegazi lakwaZulu ukuze ubuKhosi buhambe ngendlela eyiyo.

Naye uyise weNkosi uShaka, uSenzangakhona, waludlulisela ufuzo endodaneni yakhe uShaka njengoba simthola efaniswa nesilwane esinolaka inyathi kuNyembezi, (1958:10) kuthiwa:

*Inyath' ehamb' isengam'amazibuko,
Injengo Mzingeli kuMamfekane.*

Kanjalo futhi iNkosi uSenzangakhona ubizwa yimbongi yakhe kuNyembezi, (1958:14) ubizwa ngomkhombe, esinye isilwane esifana nayo inyathi esinolaka futhi:

*Umkhombe ongononde wawo Nonkombo,
Othe ukukha wagogoda,
Weza nenqumbulo,
Weza nenqumbu!*

INkosi uSenzangakhona ufuzo lolaka waludlulisela endodaneni uShaka uma esebizwa ngemamba (1958:14) kuvele nokuthi futhi wabe enenkani ethetha (1958:10):

*Imamba ledi' umuntu bathi iloyelwe,
Kanti bazi ngeyakub' eloyelwe.*

*Ubhid' elimathetha nangezinyembezi,
Linjengelika Phiko waseBulawini.*

Kuyacaca-ke ukuthi iNkosi uShaka wabe efuzile ozalweni lwakhe ngasohlangothini lukayise nangakolukanina.

Ubuhlakani bukaShaka buvela fapho eseyinsizwa kwaMthethwa ngaphansi kweNkosi uDingiswayo. Amabutho abe efaka izimbadada noma eyolwa empini. UShaka waqala yena wazikhumula izimbadada ngoba ethi ziyaphazamisa. Amabutho onke agcina eselandela uShaka ngokuthi uma kuyoliwa angazifaki izimbadada okwaholela ekutheni amabutho kaDingiswayo aqobe eqobile ezitheni zawo. Ngesikhathi esebusa kwaZulu amabutho akhe wawaphoqelela ukuthi angalokothi afake izimbadada uma eya empini.

URitter, (1995:81) ubeka kanje:

Next Shaka ordered all his regiments to discard their sandals. There was consternation, especially among the older groups, but he pointed to his own unshod feet, and in a contest demonstrated his own superior speed and that of some other unshod warriors over all those who wore sandals.

Ngobuhlakani bayo iNkosi uShaka waletha umqondo wokuphatha umkhonto owodwa futhi nokuthi kungacitshwa. INkosi uShaka waveza umqondo wokuhlela amabutho ngesifuba nezimpondo zenyathi. URitter, (1995:50) uchaza ukuthi uDingiswayo uyibona kanjena iNkosi uShaka:

At his (Dingiswayo) first glance into the sharp and intelligent eyes of the huge young warrior, he instantly recognised a leader. After putting a number of questions to (King Shaka) him, he was agreeable surprised at the prompt and clever replies.

INkosi uShaka waba nabo ubunjiniyela ngoba waya kuNgonyama owayakhe esizweni sakwaMbonambi eyofuna umcangathi wemikhonto ukuze bakhe uhlobo lomkhonto olwaluzolwisa kahle, iklwa. Ukukhokhela umcangathi

uShaka wakhipha inkomo yokuqala owayeyixoshiswe uDingiswayo ngokuhlabana kwakhe.

Ulwazi oluningi iNkosi uShaka waluthola kuDingiswayo, iNkosi yakwaMthethwa. UDingiswayo uthathwa njengomkhuselisi nowakhulisa iNkosi uShaka. Sizokuyeka okokulwa nokuphatha amabutho kodwa siqhakambise ulwazi. Sisachaza ukuthi uDingiswayo ungubani, uDingiswayo wabe ebusa isizwe sakwaMthethwa ngesikhathi sokukhula kweNkosi uShaka UDingiswayo wabe ezalwa uJobe. Igama lakhe lokuzalwa kwabe kunguGodongwana. UJobe wabe enamadodana amaningi futhi wabe esemdala. Kwenzeka kwatholakala amahlebezi okuthi amadodana asefuna isikhundla sobukhosi ngakho asehlose ukumgudluza. Uma uJobe ekuzwa lokho wakhipha umyalelo wokuthi awabulawe wonke amadodana akhe. Abulawe-ke kodwa uGodongwane wasinda okwathi emva kwalokho wazidingisa. Ngesikhathi esekudingisweni waguqula igama waba uDingiswayo.

Ngesikhathi uDingiswayo esekudingisweni wahlangana nabamhlophe abamfundisa ubuhlakani obuningi. Wabona naye ukuthi abamhlophe bahlakaniphile futhi wabahlonipha ngakho.

UDingiswayo wabuya ngonyaka ka-1809, emva kokushona kukayise uJobe, wazothatha ubukhosi. UDingiswayo wabuya nehhashi kanye nesibhamu. Isona lesi sikhathi lapha uShaka athola ukuhlangana noDingiswayo ngoba yena nonina uNandi babehlala kuMbiya owabe "esegade" uNandi. Iphuzu esihlose ukuliqhakambisa elokuthi iNkosi uShaka waba nokuqonda okukhulu ngabamhlophe exoxelwa uDingiswayo. Wezwisisa nokuthi angalokothi alwe nabamhlophe futhi abahloniphe. INkosi uShaka wakwenza lokhu noma esebusa kwaZulu.

Ukugcizelela nokuphetha ngephuzu lobuhlakani nolwazi sizocaphuna umcwaningi uBryant uma ekubeka kuRitter, (1995:358):

Strange, but true, this Shaka was as sublime a moral teacher as martial genius. Submission to authority, obedience to the law, respect for superiors, order and self-restraint, fearlessness and self-sacrifice, constant work and civic duty – in a word all the noblest disciplines of life were the very foundation-stones upon which he built his nation. So rigorously enforced was the lifelong practice of all these excellencies, that he left them all a spontaneous habit, a second nature amongst his people.

Kubalulekile ukuhlonipha nokwethembeka ukuze kube nenhlalakahle, ukuziqhenya kubalulekile esizweni. Kusobala-ke ukuthi isizwe sakwaZulu sinezingxabo ezijulile esizibona kumbumbi waso, iNkosi uShaka, kwase kubakhona uJiyane eseqinisa lezi zintambo kuxhumane kwakheke uZulu.

2.2.2 Isakhiwo seNkosi uShaka

Kubalulekile ukuthi sisiveze isakhiwo seNkosi uShaka, ubuhle nokwakheka kwensizwa yakwaZulu, eyibutho, enesibindi, engesabi lutho futhi eziqhenyayo ngokuba yiyo. Nakho lokhu kwabe kuwufuzo aluthola kubazali bakhe negazi elamzalayo.

USenzangakhona ubongwa kanje, kuvezwa ukuthandeka kwakhe kubantu besifazane nasesizweni kuCope, (1968:77):

*Obemzimba muhle nangendlal' enkulu,
Obebuso bungenandawo yokusolwa,
Obemehlo engenandawo yokusolwa,
Obemlomo ongenandawo yokusolwa,
Obezandla zingenandawo yokusolwa,
Obesifuba singenandawo yokusolwa,
Obenyawo zingenandawo yokusolwa,*

*Obezitho zingenandawo yokusolwa,
Obemathanga engenandawo yokusolwa,
Obemadolo engenandawo yokusolwa,
Obemazinyo engenandawo yokusolwa,
Obendlebe zingenandawo yokusolwa,
Obesiphundu singenandawo yokusolwa.*

Njengoba inyosi isibikela, cha lo muntu wasebukhosini wabe emuhle. Kanti unina weLembe, uNandi, naye wabe emuhle enesakhiwo esiqatha njengomuntu wesilisa ondlekile njengoba sizwa ebongwa kanje kuCope, (1968:175):

*Mfazi ontongande zingazandoda,
Oyishaye yanyus' iSabiza.
Umathanga kawahlangani,
Ahlangana ngokubon' umyeni.*

UNandi wabe naye ethandeka kubo bonke abantu njengoba kuCope, (1968:175) ebongwa kuthiwe:

Uxebe woMhlathuze

UCope, (1968:174) yena akuhumushe athi:

Sweetheart of the Mhlathuze Valley

INkosi uShaka yena-ke uchazwa uRitter, (1995:34) kanje:

"At twenty-one Shaka stood some 6ft 3in, with a robust and a magnificently proportioned body which seemed to be all muscle, sinew and bone. His appearance was commanding and dignified, and the fire and intelligence of his eyes showed that here was a Zulu chief indeed"

Lokhu kuyasikhombisa ngokusobala ukuthi iNkosi uShaka wabe enazo izimpawu zobuholi ngokubukeka kwakhe nangokwakheka kwakhe kanti ngaphezu kwakho konke inhlakanipho nolwazi abe eluqokelela kwenza umsebenzi wokubumba isizwe sakwaZulu waba impumelelo.

2.3 Ubuciko nolimi

Ulimi lubalulekile kakhulu, kanti futhi ziningi izindlela ezingasetshenziswa njengolimi. Uma kudlalwa ibhola unobhutshuzwayo impempe ingashaywa ixoxe indaba. Abantu bayasebenzisa izandla ngaphansi kwezimo ezithile baxoxe indaba. Izilwane ngemisindo yazo, siyethemba, ziyaxoxa zodwa.

Nokho lapho sibheke ulimi oluyimisindo abantu abalukhulumayo. Ulimi lolu lwabantu lunamazinga, okusho ukuthi luyanongeka ngezinandisi ezithile ezifana nezaga, izisho nezifengqo.

2.3.1 Izibongo KwaZulu

Injongo yethu enkulu kulolu cwaningo ukuqhakambisa ukunongeka kolimi olwenzela izibongo. Sizocwaninga izinandisi. Phela lena ingxenye esiyithola kakhulu ebucikweni bomlomo. Sizoveza ukuthi iNkosi yakwaDukuza yaba namthelela muni ekuqhakambiseni lo mkhakha wolimi.

Ake sithathe kuRitter, (1995:36-7) isaga esithi: "Ngadla!" lapho kubekwa kanje:

Parrying his (King Shaka's) opponent's thrown assegai with his shield, he would charge forward, hook the enemy's shield aside with his own, and stab him to death with the dreadful war cry of "Ngadla!" I have eaten.

Kuhle sicacise ukuthi isitha asidliwa ngomlomo njengoba kuvela ngenhla, kodwa isitha sidliwa umkhonto (iklwa), okusho ukuthi iklwa leli selingumninilo, ukwenzasamuntu. UDonda, (1999:21) uyavumelana nalo mbono uma ethi:

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

Sibuye simuzwe futhi uShaka kuRitter, (1995:48) enza le nkulumo:

*By our sister!" he swore, "this day will I prove
my words or feed the vultures.*

Lapha wabe efunga egomela , ethi angafa adliwe amaqe uma engaphumelelanga – nokho okuyihhaba ngoba kufana nokuthi ilanga lingawa lidliwe noma licoshwe izinkukhu.

Uma sibheke isiqubulo noma isibingelelo samakhosi uBAYEDE noma BAYETHE naye oghamuka khona ekubuseni kweNkosi uShaka uNgcongwane, (1987:7) uthi:

*Some people believe Shaka used to yeyeza as well,
but I am not sure of that. What I am sure of is
that the royal salute, bayede, was formed through
the influence of ukuyeyeza. The kind of was
greeted by his service – hungry followers shouting:
"Bayethe abafokazi, sibahlasele!"
They reminded the King always to show them
the next victims which they were ready to attack.
The yeyeza people then changed the baethe
into a bayethe, and ultimately even the th changed
into a d when the real meaning became lost. The
change of th to d is natural; all three the sounds t
and d are the same; they are produced in the same
way at the same spot. The little variation is that one
is ejected; while another is aspirated, and the third
is voiced. The interchange of aspiration and voice*

and ejection is normal throughout the linguistics of Africa.

Singengeza ngokuthatha isibongo sakwa Thabethe njengoba abanye bethi Thabede. Sibuye sithole isifaniso lapho uPhungashe echaza iNkosi uShaka kuRitter, (1995:92) ethi:

A mere boy", replied Phungashe, "but his fighting is as irresistible as fire, ...

Umfana nje (esho iNkosi uShaka) kodwa ukulwa ngeke ubhekane nakho njengomfiso.

Kuhle futhi sikubalule ukuthi iNkosi uShaka wabe eliciko uma sekusinwa.

Nango phela ethatha amehlo eNkosi uSenzangakhona kuRitter, (1995:68) kanje:

While the principal dance, known as the inkondlo, of Dingiswayo was going forward, the irrepressible Shaka – still quite unrecognised by his father – danced with such surpassing art and verve as to attract the admiration of the whole assembly. "Hau!" said Senzangakhona, "Who is that fine, tall young man of light-brown skin, dancing so exquisitely?" To which Dingiswayo replied, "That is Nodumehlezi, of Nome, of Jobe."

Enye into futhi esiyikhayo eNkosini uShaka njengombumbi wesizwe samaZulu ukuthi isizwe sibe namandla, sibe nomcebo – imfuyo. Iphuzu elibalulekile ngokolimi ukuthi izinkomo zabe zihlelwa ngemibala njengoba sizwa kuRitter, (1995:93) lokhu:

(King) Shaka liked to have his herds of cattle assembled in uniform colours or markings. Thus there would be pure white herds, or pure black and pure red. Thereafter there would be uniform mixed colours.

Lokhu kusibeka kulawa magama emibala yezinkomo: indl'ivaliwe, amalanda, umtshezi, impevu, inkone, inco. Yona le mibala izobuye ibaluleke uma sekusikwa izihlangu ngoba anamabutho ayebonakala ngezihlangu – imibala yezihlangu.

2.4 Isizwe, izibongo nembongi

Indoda yesizwe eyabe ibongela noma ibonga iNkosi yabe futhi nanamhla isabizwa ngembongi noma inyosi, uma kuhlonishwa. Imbongi kwabe kungumuntu owabe ebalulekile kakhulu emlandwini wamakhosi nezizwe imbala.

UMsimang, (1975:367) ukubeka kanje:

*Izimbongi kwakuba abantu abanobuqhawe,
izingwazi uqobo, ezivukwa amadlingozi nosinga
lapho zibona iNkosi ihlabana, ziyihashe ngezibongo.
Kwakungabantu abanobuciko bokubeka inkuluma
ngendlela enongayo, iNkosi kungathiwa iNkosi,
kepha ifaniswa neziga zonke; kuthiwe umlilo, inyathi,
ibululu, indlondlo, isihlahla, njalonjalo. Kwakungabantu
abanesibindi bengankumpezi uma iNkosi isiphaphalaza
kepha beyikhuza beyeluleke, kokunye bayithethise.
AmaKhosi ayezithanda izimbongi, ezixoshisa ngemihlambi
yezinkomo azakhele imizi.*

Izibongo sizithatha njengento ebalulekile ekwakhiweni kwesizwe. Empeleni nje sizibheka njengomgogodla wesizwe esinjengesakwaZulu. Singabheka nje ukuthi ziqukethe ulimi, njengoba sesike sabeka ukuthi ukuze abantu bazwane, baxhumane wulimi olubalulekile. Izibongo zilondoloza umlando waleso sizwe. Manje lapha ezibongweni sithola kukhona nokulondeka nokufundisa usikompilo lwesizwe.

Uma imbongi ibonga iNkosi kwaZulu siyithola iqala ngamaKhosi amadala asewakhothama, ize igcine kulena esabusayo. Lokhu kubalulekile esizweni esinjengesakwaZulu ngoba sithola izinyanya zibizwa, zivuswe zihlangane

nesizwe lesi esiphilayo. Sithola isizwe sanamuhla sesilangazelela izinto ezabe zenzeka emandulo.

Izibongo esizweni samaZulu zingumkhuleko obhekiswe ezweni lamathongo. Izibongo zenza umsebenzi omkhulu wokuzwanisa nokuthandazisa uZulu. Kanjalo nalabo asebelele bayathokoza bezwa bemenyezwa ukuthi kanti ngempela kuyenzeka ukuthi:

*Vezi kof' abantu,
Kosal' izibongo*

Umkhuleko lo wesizwe okunobuqiniso bokuthi ubushiwo imbongi. Ibongela uma kuphuma impi kuyohlaselwa. Imbongi kulesi simo sokuphuma kwempi iyohlasela, ibima phambi kwamabutho iviyoze, igiye, ishaya isithunzi, ikhombisa amabutho ukuthi enze kanjani lapho esebhekene nezitha.

Imbongi yayisebenza kakhulu uma kwehle umshophi wokukhothama kweNkosi. Yayihola abahuba amahubo amakhulu esizwe. Umthandazo wawumelwa yizibongo zamakhosi. Uma kubongwa iNkosi kulomkhosi amabutho abeka amagabelo ezihlangu ezifuba. Kuyabonakala ukuthi izibongo zamakhosi ziyintshumayelo kanye nomkhuleko wesizwe. Kuyacaca ukuthi kusuka eNkosini uCetshwayo kuze kufike kuNkosinkulu imbongi yayenza umsebenzi womfundisi uma kutshalwa iNkosi. Leli khono lembongi lisasetshenziswa namanje emikhosini yonke yesizwe njengokubekwa kweNkosi, owokweshwama, owomhlanga nowoselwa.

2.5 Ucwangingo

Inhloso yethu kulolu cwangingo ukubheka ikhono lokusetshenziswa kwezifengqo izithombemagama nesakhiwo ezibongweni ezazihutshwa uJiyane, izibongo zeNkosi uDingane. Nokho siyathanda ukuveza futhi sichaze ukuthi bakhona

abanye abacwaningi abenzile okuthile emkhakheni wezibongo zamakhosi akwaZulu.

2.5.1 UNyembezi

Sithanda ukuveza uNyembezi emsebenzini othi: Izibongo zamakhosi (1958) lapho okaNkwali ehlaziya izibongo zamakhosi kusukela eNkosini yakwaMthethwa, uDingiswayo kaJobe kuye kuSenzangakhona namadodana akhe omathathu abanomnikelo ekubumbeni nokubusa uZulu. Uqhubeka uNyembezi nezibongo angene kuCetshwayo, angene kuDinuzulu aze achithekele nasemakhosini aseSwazini. Nokho-ke siyathanda ukukuphawula ukuthi uNyembezi uzihlaziyile nje kuphela izibongo kodwa akacwaninganga izithombemagama, izifengqo nesakhiwo njengoba thina sihlase ukwenza.

2.5.2 UKunene

Siyathola uKunene ocwaningweni lwakhe olusihloko sithi: *An Analytical Survey of Zulu Poetry Both Traditional And Modern (1962)*. OkaMntimande wehlukhanisa izibongo zamakhosi ngemikhakha emithathu noma izinkathi ezintathu kanje:

- i) Izibongo zamakhosi ngaphambi kokubusa kweNkosi uShaka;
- ii) Izibongo zamakhosi ngesikhathi sokubusa kweNkosi uShaka, kanye ne-
- iii) Izibongo zamakhosi emva kokubusa kweNkosi uShaka.

2.5.2.1 Izibongo zamakhosi ngaphambi kokubusa kweNkosi uShaka

Lesi sikhathi uKunene usiklame wasenza wambandakanya amakhosi abusa eminyakeni yawo-1650 kuya eminyakeni yawo-1800. Ngenxa yokuthi ucwaningo lugxile emakhosini akwaZulu siyabaziba oLanga noZwide

kwaNdwandwe, oJobe noDingiswayo kwaMthethwa; oPhungashe kwaButhelezi noDonda kwakhumalo kepha sizoqhakambisa uNdaba, uJama noSenzangakhona kwaZulu.

INkosi uNdaba kaMageba wazalwa ngo-1697 wakhothama ngo-1763. UNdaba waziwa ngokuthi wabe akha imvula, ngalesi sizathu nokwazi kwakhe, kwabe kuthi uma kune somiso ezweni kuyiwe elibeni lakhe nomhlambi wezinkabi ezingamajongosi kuyo kwenziwa umnikelo. Ukuzingela kwabe kuyiyonanto okuphilwa ngayo. INkosi uNdaba wabe eliphisi.

INkosi uJama kaNdaba wazalwa ngo-1727 wakhothama ngo-1781. INkosi uJama wabe enekhono ekusebenziseni umkhonto. Waziwa kakhulu ngolwazi lomthetho elwela amalungelo esizwe.

INkosi uSenzangakhona wazalwa ngo-1757 wakhothama ngo-1816. OkaJama waganwa amakhosikazi amaningi nawo amzalela amadodana amaningi agcina esebulalana. OkaJama waziwa ngobuhle nokuhloba.

Izibongo zale nkathi ziqhakambisa lokhu okulandelayo ngoba ikhona okwabe kubusa impilo:

- i) umculo, ukuzingela nemvelo
- ii) ukweshela
- iii) inzululwazi

2.5.2.1.1 Umculo, ukuzingela nemvelo

Isizwe sakwaZulu saziwa umhlaba wonke ngokuvelela emculweni nasekuhlabeleleni nasekuhayeni nasekusineni. Lobu buhle sesize isizwe sakwaZulu sakuthelela zonke nezinye izizwe ezinsundu zase-Afrika. Ama-Afrika asethandwa na ezinye izizwe ukuthi zizo wadlalela umculo. Sinabaculi abafunwa umhlaba wonke ukuthi bazobukisa ngomculo: aMambazo Amnyama, Abafana BeNkokhelo, oLetta Mbuli, oMbongeni Ngema, singabala singaqedi.

Konke lokhu kusukela kubona oNdaba, noJama, noSenzangakhona.

Uma singena ekuzingeleni nemvelo ilapho umndeni wabe wondliwa khona. Nanamuhla elakwaMthaniya liziqhenya ngeziqhiwu ezivakashelwa abaphuma emhlabeni wonke. Ukongiwa kwemvelo kuhamba phambili esifundazweni sakwaZulu. Ngokwemingcele yemvelo iziqhiwu oKruger National Park zazingaphanzi kombuso wakwaZulu.

Yingakho-ke nje sizwa ezibongweni zalamakhosi akwaZulu ehashwa ethoshwa kuthintwa kanje:

UCope, (1968:73) uveza izindaba zikaNdaba lapho kutonyulwe le migqa:

*Abantu behlezi nemihlambi yabo,
EyawoMababela wakoGabela.
Ozingel' amahlath' az' avungama,
Az' athi "Nhiya! Nhi!"*

Abantu babezihlalele kahle nemfuyo yabo kodwa yona iNkosi uNdaba waphuma wayozingela wadonswa umculo wamawa. Ukuzwakala komsindo wokuvungama kwamawa kuveza umsindo wokwenanela kwamawa uma izinja zikhonkotha. Kunomqondo wokunteza komculo wenqina uma amaphisi ehuba ethi:

*Wenyamazane!
Thina siyayigudl' inyamazane
Wenyamazane!
Thina sesiyayigudl' inyamazane.
Me! Me!
Thina siyayigudl' inyamazane.*

Ukuvuma kwamahlathi kufakaza ukuthi uma umuntu ememeza ihlathi liyamlingisa. Imbongi iveza inkulumo mpendulwano phakathi komuntu nehlahi.

*Umuntu : nhiya!
Ihlathi : nhi!*

Imbongi iqhakambisa ukuzingela nxa ithi:

Namhla kakunyamazane

Lo mugqa uveza imiqondo emeleneyo. Kukhona umqondo oqhakambisa ubuningi bezinyamazane. Impuzikazi isikwa amantshontsho. Umuntu othola intshontsho kuba sengathi ulotsholelwe. Ukulotsholwa kwentombi yiconsilomkholongo.

Sithola ubulula bezibongo ezingaculeka nokuculeka kuCope, (1968:73) kubongwa uNdaba kuthiwa:

UNdaba kaSonani bathi: Wonani?

Kanjalo futhi uSenzangakhona uma ebongwa kuNyembezi, (1958:11) sithola amagama asamculo kokuphikisana:

*Oye ngomnyama koMazola
Wabuya ngonyezi*

Umnnyama nonyezi kuyaphikisana kwenze umsindo osamculo.

2.5.2.1.2 Ukweshela

Lesi sikhathi kwaZulu siveza ukuthi kwabe kusadliwa ngoludala ngolimi lwanamhla kusakhonjwa ngophakathi kusabuswa. Abanumzane bezingela bakhe imizi baganwe. Kwabe kungekho ukudla umile, ukudla ugijima. Izinsizwa namadoda kweshela kuganwe. Kwabe kusikwa amaqatha emantshontshweni kunjonjelwane. Lokhu kunika ibhungu isikhathi sokweshela njengoba sizwa kubongwa uNdaba kuCope, (1968:73) kuthiwa:

Az' amlobolele ngentshontsho lempunzikazi.

Kuyavela kuNyembezi, (1958:12) uma kubongelwa iNkosi uSenzangakhona ukuthi wayekufisa ukugotshelwa idolo, wayebathanda abantu besifazane njengoba sazi ngoNandi nokuma kwakhe kobuntombi, kubekwa kanje:

*Umlunguzi wezingoje,
Izingoje zilunguzelane,
Owalunguz' ingoje kaZivalele.*

Kulemigqa kubonakala ukuphinda nokuxhumana okusezingeni eliphezulu okusakhela lesi sakhiwo:

1	2	3
Umlunguzi	Wezingoje	-
Izingoje	Zilunguzelane	-
Owalunguz'	Ingoje	yomfowabo
Owalunguz'	Ingoje	kaZivalele

Phela uZivalele (3) lona umfowabo (3).

Asikhumbule ukuthi uma insizwa yeshela isebenzisa ulimi lobusoka lapho isebenzisa ubunyoni nco ekuphindaphindeni ukuthi intombi iyayithanda. Kakufanele ukuthi ibe nesidina entombini sokudlulisa umlayezo.

Igama ukuzingela ezibongweni zikaNdaba kuCope, (1968:73) lingathatha izimo ezimbili – esokuzingela nokujula lisho ukweshela. Phela uma insizwa yeshela isuke isazingela umuntu ongalungela ukwakha umuzi nayo.

2.5.2.1.3 Ubunzululwazi

UCope, (1968:73) noMsimang, (1975:404) baveza ezibongweni zikaNdaba le migqa enokukhulu ukujula nobunzululwazi ethi:

*Obeyalala wangangemifula,
Obeyavuke wangangezintaba.*

Le migqa emibili singazululeka sizululeke ngayo ngoba inokukhulu ukujula lokhu futhi inobuprofethi obuyisimanga obugcwalisekayo futhi obunikeza inselelo emqondweni.

Uma sizululeka ngalenselelo sizobuka ukulala nokuvuka. Lezi zimo empilweni ziyahambisana, ziyajahana. Uma kade ulele kufuneka uvuke. Asikho isidalwa esiphilayo esilala unomphele kanjalo futhi kasikho isidalwa esiphilayo esivuka unomphela.

Kanjalo futhi umfula nentaba izimo ezimbili ezehlukene. Intaba inde ngokuphakama kanjalo nomfula mude ngobude. Ake sicabange ngezintaba ezinde emhlabeni wonke *iMount Everest* kanjalo nomfula omude emhlabeni wonke *iMississippi River*.

UNdaba lona okukhulunywa ngaye, uyise kaJama, uyisemkhulu weNkosi uSenzangakhona, ukhokho weNkosi kaShaka. Nanamhla uZulu uthi: Wena kaNdaba! Ndabezitha.

Lokhu, ningasivumela, sikuchaze ngokuthi uNdaba sithi noma angakhothama - kodwa uyaphila noma uyovuka. Ukutshalwa kwakhe alale njengomfula ogobhozayo njalo uye ufike olwandle, yigazi lakhe eliyokondla abantwana, izilwane kanye nezinhlanzi nemikhoma yasolwandle. Inzalo kaZulu iyophakama ithathe ubuholi iqonge izintabakazi ezinde.

Singathi umugqa wokuqala usitshela ngokulala kanti owesibili usitshela ngokuqonga, uvuke.

Uma sisemfuleni siphuza amanzi ukuze siqede ukoma siphile kanjalo futhi uma sisentabeni siphefumula umoya ukuze siphile.

Azinakubalwa izizukulwane eziyophuza amanzi anguNdaba kanjalo futhi ngeke ziqedwe izizukulwane eziyophefumula umoya ezintabeni ezinguNdaba. Siphethe ngokucaphuna uDonda, (1999:58) ethi:

*UNdaba-ke njengeNkosi yokuqala eyasebenzisa
ijazi, igazi lakhe lathathwa njengelinqobileyo,
negama lakhe laba likhulu. UNdaba ubusa abantu
noma igazi lingasekho emthanjeni yakhe. Ubusa
abantu noma amathambo akhe asasabalala
ingunaphakade edlinzeni lakhe.*

2.5.2.2 Izipongo zamakhosi ngesikhathi seNkosi uShaka

Lesi sikhathi sisukela eminyakeni yabo-1800 kuya eminyakeni yabo-1850. AmaKhosi akwaZulu esingawafaka ngaphansi kwalo munxa iyona iNkosi uShaka owazalwa ngonyaka ka-1790 wakhothama ngo-1828 engakahlanganisi neminyaka engamashumi amane odwa lawa. UShaka iNkosi eyaba nomnikelo omkhulu ekuguquleni nasekwakheni umbuso wakwaZulu. INkosi uShaka wakhombisa ikhono elidlulele lokuphatha amabutho. Empeleni uthathwa njengombusi omkhulu osake waba khona kwi-Afrika jikelele.

Omunye ongenayo ngaphansi kwalomunxa ngaphansi kwamakhosi akwaZulu iNkosi uDingane. INkosi uDingane wazalwa ngeminyaka ephakathi kuka-1793 no-1798 wakhothama ngo-1840. INkosi uDingane uthathwa njengomuntu owabe enokulangazelela noma wabe engafiki eNkosini uShaka ngokuhlakanipha nokuphatha amabutho. Omabili lawa madodana kaSenzangakhona abusa isikhathi esifishane njengoba sithola ishumi nambili leminyaka kanti omabili awaphilanga isikhathi esifika emashumini amahlanu eminyaka kanti futhi omabili ahamba emhlangeni ngokubulawa. INkosi uShaka abafowabo abambulalayo kanti uDingane yena amaSwazi.

Izipongo zale nkathi ziqhakambisa ubuzwe, ubunkondlo obuqephezayo, isakhiwo esihlukile, izithombemagama kanye nophawu.

2.5.2.2.1 Ubuzwe

Izibongo zangalesi sikhathi ziqhakambisa ubukhulu bukaZulu kunezizwe abe akhelene nazo. Ake sizwe kubongelwa iNkosi uShaka kuNyembezi, (1958:20) kanje:

*Inkom' ekhal' eMthonjaneni,
Izizwe zonke ziyizwil' ukulila,
Izwiwe wuDunjwa waso-Yengweni,
Yezwiwa wu-Mangcengeza wakwakhali,
Yaye yezwiwa ngamaNtungwa akwaSokhumalo.*

iNkosi uShaka wasakha isizwe sakwaZulu ngokuhlasela izizwe (amakhosi amanye) ezinye. Izizwe wabe ezihlasela azehlule ebese ezifaka ngaphansi kombuso wakhe. Wathatha ubukhosi kwaZulu kuyisizwana esincane kodwa ngalendlela yakhe sakhula saba isizwe lesi esiyiso. Siyezwa-ke ebongwa kanje ngokuhlasela kwakhe kuNyembezi, (1958:24):

*Inkomo yayisikhala kithi kwaBulawayo.
UGasane kade lugasela,
Lugasel' uPhungashe wakwaButhelezi,
Lwagasel' uSondaba woMthand' ehlez' ebandla,
Lwagasel' uMacingwane eNgonyameni,
Lwagasel' uNxaba kaMbekane,
Lwagasel' uGambushe emaMpondweni,
UDlondlwane luya luhlezi,
Luya ludlondlobele
Luyadla lubek' isihlang' emadolweni.*

Nayo iNkosi uDingane uma ebongwa uthathwa njengoZulu ebhekene nezizwe kuNyembezi, (1958:47) kuthiwa:

*Inkom' ekhal' osizini kwakaNhlapho
Umlomo yawubhekisa kwaZulu,
Izizwe zonke ziyizwile ukulila,
Yezwakala kuNhlapho, kwaMlambo,
Iye yazwiwa ngamaNtungw' akwaSokhumalo.*

Siyabona lapha ubuzwe bakwaZulu buyaphakanyiswa, buyadunyiswa, buyandlobaliswa ngaphezu kwezizwana ezehlulwayo. Inkomo ayikhali ngoba ilambile noma ihluphekile kodwa inkunzi ikhonya ngoba ikhombisa ubukhulu bokubusa, ifuna inselelo.

2.5.2.2 Ubunkondlo besihluku obuqephezayo

Izibongo zesikhathi seNkosi uShaka zagudluka kulesiya sikhathi somculo, sokuthula nokuzingela kodwa zangena esikhathini sokulwa nokubulalana kwezizwe zifuna ukunqoba phezu kwezinye. Isithombe sikaChakijana kaGezindaba sisibeka obala lesi simo. Uma uZulu ehlangene kugiywa kuhutshwa insizwa iphuma iqanqatheka emabuthweni izisho . Kukulesi sikhathi lapho kungabakhona ukucukuluzana kuye kuvele nokushayana.

Uma sisodwendweni kulezi zinsuku zanamhla siyaye sibone umgangela lapho izinsizwa ziqale zidlale zize zigcine sekopha amakhanda. Kungaba izinsizwa ezimbili kumbe sekugcine sekuyizigodi.

Ake sizwe iNkosi uShaka kuNyembezi, (1958:24) uma kuthiwa:

*Okhangel' ezansi naMadungela,
Izinkomo zawoSihayo zabuya,
Kwaye kwalandela nezikaMafongosi,
Ebezisengwa yindiki yakwaMavela.
Kwakungasakhali nkomo kwaNtombazane,
Inkomo yayisikhala kithi kwaBulawayo.
UGasane kade lubagasela,
Lwagasel' uPhungashe wakwaButhelezi,
Lwagasel' uSondaba woMthand' ehlez' ebandla
Lwagasel' uMacingwane eNgonyameni.
Lwagasel' uNxaba kaMbekane,
Lwagasel' uGambush' emaMpondweni,
Lwagasel' uFaku emaMpondweni.*

Inkosi uDingane yona kuNyembezi, (1958:50) ibongwa kuthiwe:

*Ithol' elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole,
Izingazi zaphuma ngamaphumulo,
Ngoba lakhahlel' elakwaBulawayo,
Lakhahlel' uNzwakele kwaKhutshwayo,
Lakhahlel' uMadlanga waseKuvukeni.*

Ithole elinsizwa lakokaDonda iNkosi uDingane ngoba indlunkulu emzalayo okaDonda. Nokho-ke imbongi lapha kayiqondile iNkosi uDingane ngqo kodwa ikhuluma ngoZulu nabamele iNkosi uDingane njengoba ithole lakwaBulawayo, iNkosi uShaka . INkosi uDingane akuyona ephisela umkhonto. Kanjalo-ke noGasane akuqondiwe iNkosi uShaka yedwa kodwa isizwe sakwaZulu. INkosi yabe igasela ngapha igasela ihlasela yakha ibumba isizwe.

2.5.2.2.3 Isakhiwo esiyisigaba

Sithola imbongi yenza isakhiwo esiyisigaba isinikeza isethulo, iselulo, isikhuliso kanye nesiphetho. Ake sibheke izibongo zeNkosi uDingane kuNyembezi, (1958:47) lapho kuthiwa:

*Bantu ninemihlobo ngaseNsingweni, (isethulo)
Gijimani niyotshen' abakwa-Mashobana, (iselulo)
Nifike nithi lukhulu luyeza, luyanyelela, (isikhuliso)
Silufanisa noPhunga noMageba (isiphetho).*

Kanjalo futhi naseNkosini uShaka kuyena uNyembezi, (1958:23) siyayithola le nto yesigaba:

*Umxoshi womuntu amxhoshele futhi, (isethulo)
Ngimthand' exoshi' uZwide ezalwa nguLanga, (iselulo)
Emthabatha lapha liphuma ngakhona, (isikhuliso)
Emsingisa lapha lishona ngakhona. (isiphetho).*

Esingakuphawula lapha kulenkathi ukuthi ikhona imigqa efuze izibongo ezindala zawoJama noNdaba kanti futhi ikhona eminye imigqa engaculeka.

2.5.2.2.4 Izithombemagama nophawu

Sithola izimbongi lapha zifanisa amakhosi lawa eziwabongelayo nezilwane ezinkulu. Ngesikhathi seNkosi uShaka amandla nombuso kwabe kubalulekile njengoba sikubona lokhu kuvezwa izimbongi uma zibongela amakhosi ngoba uma zibongela amakhosi zabe zibongela isizwe. Sizwa-ke imbongi kuNyembezi, (1958:23) ibiza iNkosi uShaka ngendlovu kanje:

*Indlov' ethe imuka,
Babeyilandel' abakwaLanga,
Ibuyis' inhloko yadl' amadoda.*

Kanjalo futhi naseNkosini uDingane kuNyembezi, (1958:47) imbongi iyambiza ngendlovu kanje:

*Indlovu lekulala kungqwambayiya,
Ezinye ziyalala ziyathokoza.*

Amakhosi abe ebongelwa abizwe ngesilo, inyathi, indlondlo, imamba, umlilo, ilanga, intaba, uvemvane, ithole nezibuko imbala.

2.5.2.3 Izibongo zamakhosi emva kweNkosi uShaka

Lezi zibongo zamakhosi zithatha iminyaka yabo – 1850 kuya ko-1900. Ake sibheke izibongo zeNkosi uDinuzulu kuNyembezi (1958:105) uma imbongi ithi:

*UMamonga woSuthu
UMamonga kabulali, Uyasizila
Uqoth' imbokodo nesisekelo
Ufana nendlov' emnyama yasOndini.*

Sithola imbongi lapha isebenzisa ukuhambisana. Sibuye siyithole imbongi kuyena uNyembezi, (1958:107) ibonga yona iNkosi uDinizulu ikhona khona futhi ukuhambisana ithi:

*Mlom' owodwa, suk' ukhulume,
Uyayibon' imilom' eminingi
Iyavumana phakathi kwezwe,
Kuvunan' oZibhebhu benoHhamu,
Kuvunan' oZiwedu benoMnyamana.*

Lokhu kusenza sivumelane noMaphumulo noThwala uma bethi izibongo zenkathi emva kokubusa kweNkosi uShaka (1992:33):

*Sengathithi lezi zibongo ziphindela ekundikeni
emilolozelweni. Zikhombisa ukulangazelela
ubukhulu nobukhosi osebunyamalala, lapho
amandla kaZulu esephelele.*

Uma-ke sesiphetha mayelana nalezi zikhathi ezintathu sibona isikhathi seNkosi uShaka saba nomnikelo obonakalayo ekuphakamiseni ubuZulu. UKunene, (1962:106) ubeka kanje:

*There was a great awakening of interest in
human relations. There was constant praise
of the individual qualities based on personal
achievement rather than on inherited status.
There was a great degree of philosophical
depth in poetry which showed its concern with
what was universal application and importance.
The idea of nations (izizwe) instead of a nation
(isizwe) constantly appears in poetry.*

Kwabakhona izinga eliphakeme lokuzwana ngobuhlobo bobuntu.

Kwaqhubeka kwenyuka izinga lokubonga umuntu ngezinto azizuzile

kunezinto anazo ngokofuzo. Kwabakhona ubunzululu bokujula bezibongo

kuqashelwe okwakwenzeka kumhlaba uhlangene. Umqondo wezizwe wakhula

ukunomqondo wesizwe ezibongweni.

2.5.3 URycroft noNgcobo

URycroft noMapholoba ocwaningweni lwabo oluthi: *The Praises of Dingana*. Izibongo zikaDingana ngo-1988 benze uphando olujulile impela. Laba ongoti bachaza ukubusa kweNkosi uDingane nokubongwa kwayo nomsebenzi wezibongo. Basinikeza incazelo yezibongo zeNkosi uDingane baze bazihumushele olimini lwesiNgisi.

Ucwaningo lolu alwehlukene noluka Nkwali.

2.5.4 UCope

USolwazi uCope ocwaningweni oluthi: *Izibongo Zulu Praise – Poems* ngo-1968 wenze ucwaningo oluhle oluhlanganise izinto eziningi kusukela kulona lukaKunene (1962) beno Nyembezi (1958).

UCope wenze umsebenzi ohloniphekile enikeza umlando wesizwe samaZulu echaza kabanzi ngezibongo. Ubuye anikeze nezibongo zamakhosi akwaZulu kanye nezinye iziphakanyiswa kodwa okuphawulekile ukuthi amakhosi oselwa uDingane, uMpande, uDinizulu awekho.

2.5.5 UMsimang

USolwazi uThabizolo wenze ucwaningo emsebenzini: *Kusadliwa Ngoludala* ngo-1974. Lo msebenzi ubalulekile impela kodwa uma eseza ezibongweni ukhe phezulu futhi naye uhlaziyile njengoNkwali nabanye.

2.6 INkosi uDingane

Ukuphetha lesi sahluko sizoke siveze kancane imvelaphi yeNkosi uDingane. INkosi uDingane wabe engenye yamadodana eNkosi uSenzangakhona eyamazala kuNdlunkulu wayo uMpikase.

UNdlunkulu uMpikase wabe engowesithupha koNdlunkulu beNkosi uSenzangakhona phela yakhothama isinoNdlunkulu abayishumi nesithupha. INkosi uDingane wazalelwa wakhulela esigodlweni eSiklebeni kodwa wabuye wayohlala kwaQwabe lapho uyise uSenzangakhona waze wakhothama ekhona.

Ekukhuleni kwakhe wabe eligcokama kodwa engezvani nokuhlangana nontanga yakhe. Wabe ezwana nodadewabo uBayeka kanye nomfowabo uMpande. UDingane wabe enenhlanhla ukuthi kubo bonke abafowabo uBecker, (1975:17) asibalela bona kanje: uShaka, uMhlangana, uBakuza, uSigujana, uMpande, uMagwaza, uNzibe, uKolekile, uGowujana, uSigwebana, uGqugqu, uMfulo, uMfihlo noNxojana. UMkabayi wayethanda uDingane ukuthi abuse emva kukayise iNkosi uSenzangakhona.

Ngesikhathi ebuyela ekhaya uDingane wafika sekubusa iNkosi uShaka owabe esegudluze uSigujana okwabe kunguyena owabe ekhonjwe uSenzangakhona. UDingane wafika wamthobela uShaka noma inhliziyi yayingakhululekile ngokubuswa ivezandlebe, owagcina esembulele. Intando kaMkabayi yagcina iphumelele ngoba wagcina uDingane eseyiNkosi.

2.7 Isiphetho

Kulesi sahluko ucwaningo luqhakambisa lokhu olukuthintile esahlukweni sokuqala ukuthi uZulu nokuhaya, nolimi oluxoxwayo akwahlukaniseki. UZulu nowanamhla kuhle akuqondisise lokhu. UZulu uyakhunjuzwa imvelaphi yakhe ngokunikezwa isithombe nomlando weNkosi uShaka nomnikelo iNkosi uShaka eyawenzayo ukwakha isizwe. Kubonakale kubalulekile nokunikeza umlando obalulekile oveza isithombe seNkosi uDingane.

ISAHLUKO SESITHATHU

3.0 ULIMI NEZIBONGO

3.1 Isingeniso

Kulesi sahluko sihlose ukubheka ulimi sibuye sigxile ezibongweni. Ulimi isipho isidalwa esingumuntu esisiphiwe esibalulekile. Umuntu ungaphezulu kwazo zonke ezinye izidalwa zakulo mhlaba ngenxa yolimi. Umuntu noma ngowaliphi ibala noma liphi izwe kulo mhlaba, wehlukaniswa kwezinye izidalwa ulimi lolu alukhulumayo.

Izidalwa ezingabantu zibuye zikukhombise lokhu ngokuthi ziyakwazi ukufunda izilimi zezinye izidalwa ezingabantu noma zehlukene ngebala noma ngamazwe nobuzwe balo mhlaba. Sikusho lokhu sivumelana ngokuthi zonke izidalwa ezinambuzelayo zinazo izinzwa ezinhlanu njengalezi: ukubona, ukuzwa, ukuhogela, ukuthinta nokunambitha.

3.2 Ulimi

UPearson, (1977:12) uluchaza kanje ulimi:

Language is a system of human communication based on speech sounds used as arbitrary symbols.

URadebe noMchunu, (1989:6) bona babeka bathi:

Ngokwesayensi ulimi lungachazwa njengempiso yemisindo ezwakalayo nebonakalayo, egukethe imicabango nokusebenza kwengqondo yomuntu. Umlando nenhlakanipho yesizwe yedluliselwa ezizukulwaneni ngalo ulimi.

Baqhuba bathi:

*Ulimi lungachazwa njengesikhali somuntu
esibukhali esimenza akwazi ukuxhumana
nabanye abantu. Yilona futhi olumenza
abemkhulu ngaphezu kwezilwane zomhlaba.*

Kanti uCrandell nabanye, (1963:3) uyakuqinisa lokhu esikushoyo uma bebeka kanje:

*Most of us are inclined to take speech for
granted because it comes to us so naturally,
but we should remember that it is a uniquely
human activity.*

*Your ability to speak, however, is a capacity
superior to that possessed by any of the lower
animals. As a human being you can use thought,
language, voice and gesture to communicate with
other people.*

Izidalwa ezingabantu zinendlela yokuxhumana engulimi zisebenzisa imisindo ephimiswayo nezimpawu okuvunyelwene ngazo ukuthi zisho ukuthini. Okusho ukuthi igama ubaba abakhulumi besiZulu bavumelana ngokuthi lichaza uyise okungenzeka kwezinye izilimi leli gama alisho uyise wengane nokuthi nje mhlawumbe alikho igama elinjena. Kanjalo futhi iningi lethu likuthatha ukukhuluma njengento elula nje ezenzekelekayo ngoba kuyimvelo kodwa lowo mbono awusilona iqiniso. Kuhle sithathe ulimi njengento isidalwa esingumuntu esiyincela ebeleni likanina okusho ukuthi ngesikhathi umntwana encela kunina ube efunda ukuthi kuyakhulunywa nokuthi kukhulunywa kanjani.

Ukuxhumana ngemisindo esiyibangayo (ukukhuluma) kunamazinga athi awalingane. Iphuzu elibalulekile ukuthi umuntu kulezi zinzwa ezinhlanu nengqondo waphiwa kakhulu, izinkomo ziyabhonga, izinkunzi zigcine sezilwa.

Inkomazi iyakhalima noma ibhonse ukuze ixhumane nenkonyane. Amakhaya ngamakhaya ayakwazi ngezindlela zakhona ukumemeza izinkukhu azifuyile ukuthi nakhu ukudla. Izinja nezinkomo ziyaqanjwa amagama, zimenezwe, zikhuzwe ngawo, zizwe kodwa inqobo ukuthi azikwazi ukuphendula ngomsindo nokuxoxa zodwa.

Elinye iphuzu esingalibeka ukuthi thina zidalwa ezingabantu, izilimi zethu lezi esizikhulumayo asigcini nje ngokuzikhuluma kodwa siyazibhala futhi. Nokho-ke injongo yethu kulo msebenzi ikhona kulo lolu esilukhulumayo. Sithanda ukuqhakambisa ukuthi isintu siyakwazi ukuxhumana ngolimi sixoxa kanti nayo ingxoxo ingasebenzisa ulimi ngamazanga ahlukene. Kukhona abantu abanekhono lokukhuluma nokuxoxa eliphakeme. Siqonde ukuzwa ulimi luhlwabusile futhi luheha. Abanye baze bakwazi ukuqoqa izinkumbi zabantu ukuthi zibalalele ngenxa nje yekhono lokugelezisa ulozolo lobisi oluhlwabusayo.

Siyavumelana ukuthi ulimi ukusebenzisa amagama ezinto ukuzichaza nokuzibiza. Inkulomo yakhiwe amagama ezinto, izenzo zazo nokuzichaza ngezindlela eziningi.

UCrandell nabanye, (1963:82) babeka kanje:

Words are symbols that have developed as a means of communication. They symbolize tangible objects, such as a house or a book, as well as intangible ideas or concepts, such as justice, beauty, strength, aristocracy, or benevolence. A basic purpose in using words is to make oneself understood.

Lapha ngenhla sikhuluma ngolimi nje lwemihla ngemihla. Ulimi lubuye lujule kubasebenzisi balo. Kulo mkhakha igama esilijwayele "ukudla" lingasho "ukuphuza utshwala" nezinye nje izinto. Kule ncazelo yesibili "yokudla" sekungena ubunkondlo obuhambisana nezibongo.

UMaphumulo nabanye, (1992:67) bachaza kanje:

Inkondlo (izibongo) ingenye indlela yokusebenzisa ulimi. Inkondlo (izibongo) yisikhali sokuthombulula okusezibilini zabantu. Ubunkondlo busolimini esilukhulumayo. Okubalulekile enkondlweni (ezibongweni) kuwukwethulwa komqondo ojiyile. Ubunkondlo abukho endleleni ehleleke ngayo kepha busengqikithini ecashile.

Inkondlo isingethwe ukunkondloza kwayo. Inkondlo (izibongo) (z)ingalondoloza amasiko kanye nomlando wesizwe.

Imbongi isebenzisa amagama kanye nemisindo evezwa amagama ukusibumbela isithombe esithile ezingqondweni zethu.

UReeves, (1965:157) uluchaza ulimi lobunkondlo athi:

Poetry is language that is inescapable. It may contain ideas, but it is not ideas, it may tell a story, but it is not stories. It may express the whole of human emotion, but unless its language is vital, fresh and surprising, those emotions will be blurred and ineffectual. Poetry, then, is vital, fresh and surprising language, common place language will have no impact.

Lapha siveza ukuthi ulimi lwembongi lwehlukile. Empeleni ubumbongi busolimini. Kuyavela ukuthi ulimi lwembongi lunothile. Uma sikhuluma ngokunotha kolimi, sisho ukuthi luqukethe izinandisi, izifengqo, izithombemagama, izaga, izisho, isigqi, nokunye. Lolu cwaningo lunaleyo njongo yokubheka izifengqo izithombemagama nesakhiwo ezibongweni zeNkosi uDingane.

UNTuli, (1984:150) uhlukanisa izinkondlo (izibongo) nolimi lwembongi kanye

nolimi nje phaqa kanje:

It is generally agreed that the main difference between poetry and prose is that in the former we find a more concentrated use of imagery than in the latter.

3.3 Ubuciko bomlomo

Kuhle sichaze kafushane lo mkhakha wolimi obaluleke kakhulu ezilimini zabaNsundu baseNingizimu ne-Afrika. Lo mkhakha kade unganakekile kanti uneqhaza elikhulu. Imikhakha esinayo emibhalweni yolimi izinkondlo (izibongo), indaba, umdlalo, izindatshana kanye nabo ubuciko bomlomo.

UNTombela nabanye, (1997:1) bachaza kanje:

Lena yingxenye ebanzi ebucikweni bezizwe, ikakhulukazi esizweni samaZulu. Izwi linegxathu elibanzi elilithathayo empilweni yomuntu ongumZulu. Ngezwi uxhumana nayo onke into emzungezile, kusukela entuthwaneni kuyoma nezihlahlakazi ezinkulukazi zaleli lizwekazi lakithi ezinjengomkhomo. Le nkulumo ephume emlonyeni walesi sidalwa okuthiwa umuntu, yiyo kanye lena eyakha lokhu esikubiza ngokuthi ubuciko bomlomo okanye ubuciko bamazwi. Ubuciko bomlomo buyinhlobonhlobo zobuciko bokukhuluma noma bengxoxo, obuvela esidalweni esingumuntu. Lobu buciko buthungeleka ngenzwa yokulalela buye buyozinza bugxile engqondweni, lapho bufike bakhe khona izithombemqondo ezithile. Inkulumo ethungwe kahle ngobugagu nangendlela ethile, isabalalisa umqondo ucabange ujule bese lowo obekade elalele naye ekuthuthukisa lokho akade ekulalele.

Ubuciko bomlomo sibuye sibuchaze ngokuthi izilimi zethu thina abaNsundu bengabade zazingabhalwa phansi ngezikhathi zeNkosi uDingane kuSenzangakhona kodwa kunamhla, siyazazi izibongo nomlando wale Nkosi. Lolu lwazi nezibongo sikuthola ngokuxoxelwa ababexoxelwa ngabakuzwa

ngababekubonile futhi bekuzwile. Umsebenzi lona siwubiza ngokuthi ubuciko bomlomo.

Lo mkhakha osushicilelwa phansi emabhukwini manje usilethela omkhulu umcebo wolimi uma ucwaningwa. Umkhakha lona uqukethe izinganekwane izithakazelo, iziphicwaphicwano, imilolozelo, izaga, izisho, imidlalo enhlobonhlobo: abafana belusile, amantombazane eyokha amanzi, eyotholela izinkuni nalapho kubongelwa, kusinwa.

3.3.0 Umnikelo wobuciko bomlomo

Ubuciko bomlomo bubonakala busisebenzela isizwe esiNsundu ikakhulu isizwe samaZulu. Isizwe samaZulu siyisizwe esikhulu, esaziwayo nesihlonishwayo kakhulu uma sibheka le minyaka yawo-2000.

3.3.1. Ukuhlonipheka

Isizwe samaZulu siyaziwa umhlaba wonke, sikhona emlandwini futhi siyahlonishwa, siyathandwa. Abantu abenza izinto zesiZulu bayafunwa umhlaba wonke.

Izwe laseNingizimu ye-Afrika liyavakashelwa kakhulu abavakashi abaphuma kwamanye amazwe. Isifundazwe sakwaZulu-Natali isona esamukela izivakashi eziningi uma siqhathanisa zonke izifundazwe zaleli. Izivakashi zithanda ukubona izindawo zomlando. Isibonelo esihle iSandlwane lapho kwabambana khona uZulu namaNgisi. Izivakashi ziyathanda ukuxoxa namaZulu. Izivakashi ziyathanda ukuthenga izinto ezenziwa uZulu njengezinkamba, ubuhlalu nokubaziwe. Izivakashi ziyayithanda imicimbi yesiZulu ngoba iveza injula yomlando namasiko esizwe.

3.3.2 Amakhono

Isizwe samaZulu sitholakala sinamakhono axakile hhayi nje kuphela ezintweni zamasiko kodwa nasemidlalweni edinga ukuqina komzimba. Siyabuthola emidlalweni yokugijima, emidlalweni kanobhutshuzwayo, emidlalweni yamanqindi, njalonjalo.

3.3.3 Isibuko

UZulu unesibuko lapha ebucikweni bomlomo lapho intsha izibuka khona. Intsha iyazibuka, izilolonge, yakhe ikusasa layo, kunokuziqhenya ukuzethemba nokulangazelela. KwaZulu kukhona iziqubulo ezithi: Kudela wena osulapho! Uyadela wena osufile! Esisho ubuqhawe obukhulu bokufela ubuzwe nobukhosi bakho.

3.4 Izipongo namahubo njengomkhuleko

Emandulo indaba yehubo lesizwe yabe ingaziwa. Nokho isizwe sabe sihuba amahubo esingawafanisa nehubo lesizwe. Uma kubekwa iNkosi kwabe kuhutshwa amahubo esizwe lapha. Ake sibheke leli likaCetshwayo kuNyembezi, (1958:99):

*Bayaziphangisa; wayeqala bani na?
Sivimba ngomkhonto eNdondakusuka,
Sanqoba ngomkhonto eNdondakusuka.*

Isibonelo sikaZulu wayizolo nowanamhla uhuba athi:

*Induna: Inkosi bayibiz' eShowe
Ibutho: Iyawufika kusasa
Induna: Bayibiz' Eshowe
Ibutho: Iyawufika kusasa*

*Induna: Bayibiz' kwaNongoma
Ibutho: Zinsizwa salani noNyoko.*

Leli hubo lisukela esigigabeni sokubhekana ngamehlo abomvu kweNkosi uDinuzulu noZibhebhu. UDonda, (1999:60) ubeka kanje:

*USuthu lwasuka eShowe lwayobhekana nempi
kaZibhebhu kwaNdunu. EShowe lapho kwakufuneka
ukuba iNkosi uDinuzulu azotshelwa ukuba athelelane
amanzi noZibhebhu kaMaphitha. Bahloma-ke abantu
bephelezela iNkosi yabo. Abantu babefuna ukubonisa
ukuthi kubo iNkosi yabo ayisona nje isiphakanyiswa.*

UNTuli noNtuli, (1982:23) uyafakaza ngaleli hubo:

*Amahubo ayehaya amavaka ayeshaywa luvalo uma
sekuthathwa izikhali kuphikelelwa koMkhulu, okaNdaba
ezofika ayiphake ayihlaselise. Amaqhawe ayebethuka
abenza izatala, bebika imbiba bebika ibuzi. Athi abansizwa
zalutho. Mabasale emakhaya nonina ngoba bayizintekentekana
zemitekete njengabo onina.*

Sithola kuleli hubo impinda :- Bayibiz' eShowe
Siyofika kusasa
Bbayibiz' eShowe
Siyawufika kusasa.

UDonda, (1999:26) ubeka kanje ngamahubo nezibongo:

*Amahubo anobunkondlo. Iningi lezinkondlo
ikakhulukazi izibongo zinezinkomba zokuthi
zihlobene namahubo.*

Kukhona ihubo esilithola kuHlongwane, (1995:3) athi lahutshwa uMpande ebhuqa uDingane ngokuthi waphuma ebukhosini nje yingoba akhohliswa

wuNdlela kaSompisi kanye noNzobo kazoSobadili Ntombela elithi:

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

Phela liyatholakala futhi kuNyembezi, (1958:50) lapho ethi:

*Imbuzi kaDambuza
Abayibambe ngendlebe yabekezela*

Ubuye aqhube athi uDonda, (1999:26):

*Ubunkondlo bamahubo buyandlondlobala
ngoba sekukhona nalawo asuselwa ezintweni
ezifike nabelungu.*

Ake sibheke nanti elidumile ihubo elisuselwa ezintweni ezafika nabelungu,
isibhamu uDonda, (1999:81) uchaza isibhamu kanje:

*'Sesithwele kabi!
Sithwele umangolongolo.
Sithwel' ugod' olushung' intuthu,
Sithwele kabi,
Sithwele umangolongolo.'*

Isibhamu sibizwa ngokuthi yisikhali somlilo. Abanezibhamu baqhosha kabi ngoba bathwele ugodo olushunqa intuthu:

Le ntuthu okukhulunywa ngayo wumsizi wesibhamu obonakala umlilo ungekho.

Siveza ubuhlobo obukhona phakathi kwamahubo nezibongo.

3.5 Izipongo nezifengqo

Lapha siveza ukuthi abacwaningi bona bazibona kanjani izifengqo njengoba zithathwa njengomgogodla wezipongo.

I-Compact Edition of the Oxford English Dictionary, (1971:2663) ibeka kanje:

Any of the various forms of expression deviating from the normal arrangement or use of words, which are adopted in order to give beauty, variety or force to composition.

UCorbett, (1965:149) uthi yena:

The generic term for any artful deviations from ordinary mode of speaking and writing.

Kanti uLanham, (1968:52) ubeka kanje yena:

Any striking or unusual configuration of words phrases, any departure from normal usage.

Siyalubona lolu limi lugudlukile olimini esilukhulumayo uma imbongi ibongela uDingane ithi:

*UMgabadeli
Owagabadel' inkundla yakwaBulawayo.*

Ayisho ukuthi:

*UDingane
Owabulala uShaka
Owabe enesigodlo kwaBulawayo*

UMsimang, (1986:17) yena ubeka kanje ngezifengqo nezithombemagama:

Izifengqo zinhlobonhlobo. Nokho ezivamile yimifanekisomqondo. Lena yindlela yokuqhathanisa ngokusebenzisa into ethile ebonakalayo, enambithekayo, ezwakalayo, ebambekayo, njll ukuzama ukucacisa umqondo othile.

Ngaphandle kwemifanekisomqondo, ziningi futhi ezinye izifengqo njengoteku, isibhinqo, imbuqo, ufanagama, ukuziphikisa, nezinye izinhlobo eziningi.

UFogle, (1962:22) yena uthi izifengqo ziwumgogodla wezibongo kanje:

Poetic imagery is to be defined broadly as analogy or comparison, having a special force and identity from the peculiar 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.

UFogle uyavumelana nabanye ongoti ikakhulu uma egcizelela elokuloyisa ngoba siyezwa kukhulunywa ngobuhle (beauty – Compact Edition of the Oxford English Dictionary), ubuchwepheshe (artful deviation – Corbett), ukwehluka okungajwayelekile (striking or unusual configuration – Lanham).

3.6 Izibongo zeNkosi uDingane emibhalweni

Ababhali abanohlonze sebenzile ucwaningo, baqoqa izibongo zeNkosi uDingane. Iningi lavumelana ngokuthi umsebenzi kaMagolwana Jiyane, base beshicilela izincwadi. Ucwaningo olwenziwe ukutomula emibhalweni yokuqala yalezi zingqalabutho ezingo Bryant, Stuart, Samuelson, Grant noColenso nabanye.

Ababhali bacoshelile futhi nakwiziqophamazwi namarekhodi abekiwe kwizigcinamlando emazweni aphesheya nakhona lapha njengako Killie Campbell

Museum. Babuye bacoshela nakubantu abadala abezwayo nabazizwela kubongwa iNkosi uDingane.

Bakhona-ke nabanye abacwaningi abaqhamukayo nokubona okuthile njengoNgubane (1951) noMabuza (1981) kodwa okuthi uma sekubhekisiswa, kubonakale kulandela okukaKunene.

3.7 Isiphetho

Ucwaningo selwethulile ukubaluleka kocwaningo nokumvezela umfundi ubuZulu. Ucwaningo lukwethulile nokuthi uJiyane ungubani nemisebenzi eyenziwe ezibongweni ikakhulu okuthinta iNkosi uDingane.

ISAPHLUKO SESINE

4.0 IZITHOMBEMAGAMA NOMA IMIFANEKISOMQONDO

4.1 Isingeniso

Kulesi sahluko sizobheka izithombemagama ezisetshenziswe imbongi uJiyane lapho ebongela iNkosi uDingane. Izithombemagama esizozibheka, kulesi sahluko, yilezi ezilandelayo: isifaniso, isingathekiso, ukwenzasamuntu kanye nophawu.

UMsimang, (1986:17) uzichaza kanje izithombemagama:

Lena yindlela yokuqhathanisa ngokusebenzisa into ethile ebonakalayo, enambithekayo, ezwakalayo, njll. Ukuzama ukucacisa umqondo othile.

Olimini lwesiNgisi umfanekisomqondo ubizwa ngokuthi "imagery".

Isichazimazwi sikaCuddon, (1976:322) siyavumelana noMsimang uma sibheka okucashunwe ngenhla njengoba sibeka kanje:

Imagery as a general term covers the use of language to represent objects, actions, feelings, thoughts, ideas, states of mind and any sensory or extra sensory experience.

USilver, (1991:814) uyavumelana nalaba bacwaningi abangenhla futhi asondele ebumbongini uma ethi nje:

An image is a word or a phrase that appeals to one or more of the five senses.

Enye yezinto ezibalulekile embongini ikhono eliphezulu lokuheha noma lokunxenxa noma lokuhunga isizwe ukuthi sizwe umlayezo ewushoyo ngenkosi. UMsimang, (1980:52) uveza ukuthi inyosi kumele ibe namakhono anjani:

Accordingly, he (the bard) should be endowed with special attributes like courage, perception and skill Perception – because he must observe the King's temperament and give it concrete form by associating it with appropriate imagery. Skill – because his compositions should manifest poetic artistry.

O-Heese benoLawton, (1975:62) bona babeka ngezithombemagama kanje:

... a reference to or a description of something concrete by means of which the writer wishes to tell you about something else. 'Concrete' in this sense means that it can be perceived by one or more of the senses. The 'something else' may be abstract, or it may be concrete too.

Izithombemagama zingaphansi komkhakha othiwa izifengqo. Uma sicwaninga lapha sithola sekuvela isigqizo kumbe ukunonophala kolimi. Uthi umuntu ekhulume kafushane kepha uma sekuchazwa futhi kuhlaziywa kwenzeke kakhudlwana. Lesi ngesinye seziphwiwo zobumbongi sokushaya ngezimfishane kepha ezidle ngokuqina.

4.2 Isifaniso

Lesi simo sokukhuluma yisona esijwayeleke kakhulu lapho imbongi noma umkhulumi eqhathanisa noma efanisa izinto ezimbili ngenhloso yokucacisa umlayezo wakhe. Asigcini nje ngokusetshenziswa kaningi kodwa sibuye sibelula ukusibona ngoba sihamba nezakhi ezilandelayo: -njenga-, -nganga-, -fana na-, okwa-, no -fuze kanti size sithole nesiZulu esingasajwayelekile, isiZulu segula noma sethunga lapha kuJiyane, isakhi u- lwanga. U- lwanga- uyisifinyezo esakheke kanje:

lu- + - a - + - nga(thi) > lwanga(thi)

Laphaya emgqeni kuNyembezi, (1958:46) kubhalwe kanje:

lwanga yinyongo yenyamazane

Kuyabonakala ukuthi:

l- + [u] → [w] + - a > lwa-

NgesiNgisi isifaniso sibizwa kuthiwe i-simile kanti ngesiBhunu kuthiwa i-vergelyking. IsiNgisi siqhakambisa ukufanisa sisusela esiLatinini simile kanti isiBhunu siqhakambisa ukuqhathanisa "vergelyk".

UShibley, (1970:304) usichaza kanje isifaniso:

The comparison of two things of different categories ... because of a point of resemblances and because the association emphasizes clarifies, or in some way enhances the original.

UNtuli, (1984:151) uchaza isifaniso njengento eyenza umsebenzi wokucacisa kanje:

...
It is chiefly through comparison that poets (bards) try to make meaningful communication of difficult concepts to their audience. The poet (bard) 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 isiZulu is the prefix "njenga-" or similar formatives.

UPierce noPierce, (1973:34) bona bayihlaba esikhonkosini uma bethi:

Because of its structure, a simile is likely to sound more arranged and formal, less startling than metaphor.

U-Hawkes, (1972:3) yena ubeka kanje ngesifaniso:

It proposes the transference and explains it by means of terms such as "like" or "as". Simile involves a more visually inclined relationship between its element than metaphor.

Siphethe le ngxoxo yethu ngokucaphuna uThwala, (2000:07) uma ethi:

A simile is always a phrase in isiZulu language. A metaphor is usually a phrase or a word. It is an error to regard their differences merely as one of form. The real differences lies in the degree of imaginative stimulus. Simile, which is called simile in Latin, is a figure of speech assumed to be a metaphor's poor relation. This is because it offers only the "bare bone" of the transferring process in the form of a limited analogy or comparison. In a simile things are likened to another with the aim of clarification

and enhancement. It is a figurative of great antiquity.

Kulo msebenzi kwelameleka ukuthi uJiyane usebenzise lezi zinhlobo ezilandelayo zesifaniso:

- *isifaniso esiqondile kumbe esivumayo*
- *isifaniso esiphikisayo kumbe esiphikayo.*

4.2.1 Isifaniso esiqondile kumbe esivumayo

Ake simthathe uJiyane kuNyembezi, (1958:45) uma ethi:

*UVemvane lukaPhunga noMageba,
UVemvan' olumabal' azibhadu,
Ngibe ngiyaluthinta lwahwaqabala,
LunjengolukaPhunga waseBulawini
LunjengoVuma kubangoma.*

Uvemvane isinambuzane esidume ngemibala egqamile futhi emihle.

Singakuphawula ukuthi uma kuthiwa:

LunjengolukaPhunga waseBulawini.

EBulawini, ngokukaRycroft noNgcobo, (1988:103) kwabe kuyisigodlo seNkosi uSenzangakhona. Ngakho-ke sitshelwa ukuthi iNkosi uDingane yabe ifana noyise uSenzangakhona.

Ezibongweni zeNkosi uSenzangakhona kuNyembezi, (1958:10) khona kuthiwa:

*Ubhid' elimathetha njengezinyembezi,
LinjengelikaPhiko waseBulawini.*

Lokhu kucacisa khona ukuthi eBulawini omunye wezigodlo zeNkosi uSenzangakhona. Ezibongweni zeLembe kuNyembezi, (1958:27) siyezwa libizwa ngoVemvane kanje:

*UVemvane, lukaPhunga
Lumabal' azizinge sengath' abekiwe.*

Amabala abekwe kwiNkosi uShaka awabhadekiwe kepha afana nemidwebo edwetshe ngesinwe abayizingelezi sengathi abekwe ngamabomu. Kuyacaca ukuthi amabala akuShaka anezibusiso zikaPhunga noMageba.

Ukufaniswa kobuningi babantu, ukuhloba kanye nokugcogcoma kwabo kuyavela emlolozelweni othi:

*Sawubona wethu!
Yebo wethu
Uphumaphi na?
KwaMatshekana.
Wadlani na?
Isinambathi
Singani na?
Ngomcengezana
Onjani na?
Oluhlazana
Abantu pho?
Musa dad' ukungiphathela
Izimvemvane ziyagcakagc' emagageni
Imbuzikaz' ithwel' umqhele
Kayibhekeki
Mekle! Mekle o! Mekle*

Ubuningi babantu emzini weNkosi uSenzangakhona eBulawini njengokulandisa kukaRycroft noNgcobo, (1988:103) kucacisa ukuthi bangunge iNkosi.

Uma iNkosi uDingane kuNyembezi, (1958:45) ifaniswa novemvane olumabala ayibhadu, oluthi uma luthintwa luhwaqabale yingoba imimoya yamakhosi

oPhunga bemthinte kumbe bambhadeka ngezandlakazi zabo. UDingane unezibhadu kanye nokuhwaqabala yingenxa yesazela sokugodusa iLembe.

UJiyane kuNyembezi, (1958:46) uyakuphinda futhi lokhu okungenhla kanje:

*UMziziny' ungamathunz' ezintaba,
UFipha luyindlov' enamanxeba,
ULuhlaza lwanga yinyongo yenyamazane.*

Ubumnyama ilapho iNkosi uDingane ehamba khona enyuka nendlela yakhe yobukhosi engenakho ukukhanya – imnyama. INkosi uDingane ayizange inethezeke yabe isebunzimeni ngoba yesaba abafowabo eyababulala bonke kanjalo futhi ibheke nezinkonjane zezulu. Naso-ke nje isiqu seNkosi sabe simnyama.

Siyathola neLembe kuNyembezi, (1958:27) liyabongwa imbongi yalo ithi:

*UMziziny' ongamathunz' ezintaba,
Khona kuhlwa kuhamb' abathakathi.*

Nalapha amathunzi ezintaba abikezela isikhathi sobumnyama emva kokufa kweNkosi uShaka. Uma isizwe silahlekelwe umholi siba nokudideka singaboni phambili.

Sithola nesiZulu esingasandile lapho uJiyane ebonga uDingane kuNyembezi, (1958:46) kanje:

ULuhlaza lwanga yinyongo yenyamazane

Lapha sithi ubuluhlaza bekhanda lenkosi uDingane bufaniswa nobuluhlaza benyongo yenyamazane. Kubikezela ukubulawa kwakhe kwaNhlapho eSwazini njengoba afela endle njengenyamazane ibulawa ngabazingeli. UDonda, (1999:173) ubeka kanje:

Ihubo lamaNgoni aseMalawi liphetha ngokuthi:

Bathi kananyongo kanamhlwehlwe.

Le nyongo okukhulunywa ngayo inkani nendelelo.

INKosi uDingane ubongwa kuNyembezi, (1958:50) kuthiwe:

*Ithol' elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole,*

Lesi senzo seNkosi uDingane obizwa ngethole lapha asinambitheki. Ukukhahlela kusho ukubulala abafowabo njengoba abulala iNkosi uShaka, uMhlangana nabanye abafowabo ababalelwa ngaphezulu kweshumi nesihlanu kwasala uMpande kuphela. UNyembezi, (1958: 52) uyichaza kanje eyokusinda kukaMpande:

*UDingane wayengafuni ukuba kube khona osalayo
(kubafowabo) ongahle ambangise. NoMpande
wasindiswa wukuthi wayebukeka eyisilinyana
futhi ehlushwa ngumchoboko.*

Inkosi uDingane, ngesenzo sakhe sokubulala abafowabo, ezinye izimbongi zimbiza ngomthakathi njengoMsimang, (1987:4) kanje:

*UMthakath' osibindi simnyama nakwabakayise,
Uze noMhlangana ezalwa nguyise,
Uze noNgqojana ezalwa nguyise,
Uze noMdungazwe ezalwa nguyise,
Uze noSomajuba ezalwa nguyise,
Uze noSaphane ezalwa nguyise,
Uze noMfihlo ezalwa nguyise,*

*Uze noNxazonke ezalwa nguMbengi eLangeni,
Uze noZikhungweni ezalwa nguMbengi eLangeni,
Uze noMkhweco ezalwa nguNxazonke eLangeni,
Uze noNkomo ezalwa nguDubo eLangeni,
Kazi wenzani ngaseLangeni na,
Ngokuphindelela futhi njena na?*

Singabuye sijule futhi eNkosini uShaka njengoba kuthiwa ezibongweni zalo iLembe kuNyembezi, (1958:27):

Uhlaza lwanga yinyongo yembuzi

Lapha imbongi, ifanisa ubuluhlaza bekhanda leNkosi uShaka nelesilwane esifuyiwe imbuzi. Lokhu kwambula imfihlakalo futhi kubikezela ukuthi uyobulawa ngabantu basekhaya njengesilwane esifuyiwe imbuzi. Inyongo eluhlaza kanye nokubaba kwayo kuveza ukuhlukumezeka kolimi kulabo abazama ukuyinambitha. Yilokhu kubaba okushingisa iNkosi ibe luhlaza, ibabe njengenyongo.

Inyongo isitho esibalulekile uma kuhlatshele umsebenzi ekhaya. Imbuzi ihlatshwa ngoba kugcinwa umsebenzi othile. Iyagcinwa inyongo ihlonywe ophahleni. Nezangoma ziyithwala inyongo yezimbuzi ezihlatshele zona emakhanda. Kweminye imizi omakoti bachelwa ngayo inyongo yembuzi. Inkulu indaba yenyongo yembuzi ngoba abanye baze bayifihle nasemahhovisini abanye nasezinqoleni zomsebenzi abazishayelayo.

Siyaqhubeka imbongi siyizwe imbonga uDingane kuNyembezi, (1958:46) ithi:

*UMhloph' owakhany' ukusa kwadabuka,
Wangangabazingeli bakwaMavela,
Ebebezingel' izimbongolwane.*

UMavela wabe eyiNkosi yesizwe sakwaNgcobo kanti izimbongolwane amatsheketshe andizayo amnyama. Lapha kwembuleka imfihlo, maningi amasu enziwa ukuze kubulawe iNkosi uShaka. Acishe abengaphezu kwamasu asetshenziswa ngabazingeli bakwaNgcobo. Lapha kwaMavela iNkosi yakwaNgcobo kuzingelwa izimbongolwane, izimbuzane ezindizayo. KuNyembezi, (1958:20) iNkosi uShaka ifaniswa nesinambuzane esindizayo intethe:

Inteth' egolwe nganti zamkhonto kwaMalandela.

Intethe siyayazi ukuthi igxuma ihlale otshanini nasemaqabungeni. Kanjalo neLembe lakhula kanzima lihlala emizini eyahlukene.

UJiyane kuNyembezi, (1958:47) unikeza lesi sifaniso:

*Bantu ninemihlobo ngaseNsingweni,
Gijimani niyotshen' abakwaMashobana,
Nifike nithi lukhulu, luyeza, luyanyelela,
Silufanisa noPhunga noMageba.*

Inyosi lapha ivele isho iqondise ithi:

Silufanisa

Iyasho imbongi kuNyembezi, (1958:48) ithi:

*Wadl' uMlom' udlel' emaveni njengembuzi
KwaMashobana.*

Kuyabonakala ukuthi 'uMlom' udlel' emeveni' insizwa eyabe iliqhawe likaMzilikazi kaMashobana. Lokhu kusenekela amaqiniso okuthi ingxabano phakathi kweNkosi uDingane noMzilikazi yadalwa yizinkomo ezathathwa wuMzilikazi eNkosini uShaka. Ubungcosana balezo zinkomo kufana namaqabunga ayingcosana anganqampunwa yimbuzi esihlahleni. Lezi zinkomo seziwumsipha

ogaxele emazinyweni. Zingameva ahlabe ulimi embuzini ebithi izindlela amaqabunga omkhamba.

Ukufa kwaleli qhawe kuveza iqiniso lokuthi uDingane uyajabula. Uyathokoza phela umuntu uma ehlabo imbuzi. Kunezinkomba zokuthi akamtholanga uMzilikazi owayengase afaniswe nenkomo.

UJiyane kuNyembezi, (1958:49) uthi:

*Indiha lebabayo enjengesibhaha,
Sona simababa kuMahashanga.*

UNyembezi, (1958:58) unikeza le ncazelo:

*UDingane wayefana nesibhaha kumaBhunu
aMahashanga kushiwo wona amaBhunu.*

Lokhu kusinikeza isithombe sokuthi uDingane wabe engenalozwelo njengoba nesibhaha sibabela noma ubani osidlayo. Kodwa siyasetshenziswa ngenxa yokuba nosizo lwaso.

UDonda, (1999:156) uveza eminye imisebenzi yesibhaha:

*Uma ixolo lesibhaha liqothwa liyathimulisa
futhi siyababa. Siyawuqeda umkhuhlane
kanti futhi siyavuthuzelwa ekudleni
kwezinja ukuze zibe nolaka, zilume.*

Amabutho asoSuthu kwaNongoma aze akhuze isaga esithi:

*Uphimisa nje kubabani?
Kubab' isibhaha,
Isibhah' umakhathakhatha,
Isibhaha ha.*

Ngakho konke lokhu kuveza ukuthi iNkosi uDingane wawungamudla uphimise ngenxa yobukhathakhatha okwedlula okokhanakhana ohlukumeza ulimi.

4.2.2 Isifaniso esiphikayo

Izimbongi zisinikeza isifaniso esiphikayo. Ake sibheke uJiyane kuNyembezi, (1958:50) enza into engejwayelekile:

*Imbuzi kaDambuza
Abayibambe ngendlebe yabekezela,
AyinjengekaMdlaka ngaseNtshobozeni,
Yen' ayibambe ngendlebe,
Yadabula yaqed' amadoda.*

Ukuvuma kungathi injengeka. Ukulandula kwakhiwa ngokuphongoza isakhi sokulandula u-a- kanje:

*a- + injengeka - = a injengeka -
Akuvumelekile ukuba onkamisa balandelane,
yingakho kusetshenziswe unxankamisa u - / - y - /
ukwehlukanisa laba onkamisa = ayinjengeka -*

Lo musho ugcina uthi:

Ayinjengeka Mdlaka ngaseNtshobozeni

UDambuza, ngokuka Rycroft noNgcobo, (1988:131) babeka umbono othi:

*Izibongo zikaNzobo kaSobadli wakwaNtombela,
owabe enguNdunankulu kaDingane kanti eNtshobozweni
umuzi kaMdlaka. Umqondo ovezwayo lapha owokuthi
uDingane wabe enesimo sokungathi uthobile, ubhekise
amehlo phansi kanti ongamqondi kahle wayengalutheka
kanti usetheze olunenkume phakathi.*

UJiyane kuNyembezi, (1958:51) ubuye aphinde abeke kanje:

*USingquma kakhulumi, kanamlomo,
Akanjengodlondlwane lwakithi kwaBulawayo,
Lon' alwaluged' umuzi ngokunkenkeza.*

Ukuvuma bekuzothi:

Unjengodlondlwane lwakithi

Ukuphika kumbe ukulandula kwakheke kanjena:

*u-a- oyisakhi sokulandula,
-ka- oyisakhi-mgaxwa esendulela isivumelwano senhloko
-u- isivumelwano senhloko sesigaba 1 no 1a
-njenga- isakhi sesifaniso
-udlondlwane ibizo okuqhathaniswa nalo.*

Lesi sakhiwo sigcina sesimi kanje:

a- + -ka- + -njenga- + udlondlwane

akanjengodlondlwane

Lapha sinikezwa isithombe esihle sokuqhathanisa kula makhosi amabili akwaZulu, abe engamadodana kaSenzangakhona, uJiyane aphila nawo futhi wawabongela noma wawabonga.

Uma ewaqhathanisa uthi abe ehlukeni kodwa manje uncoma uDlondlwane lwakwaBulawayo, uShaka, ngoba uthi:

*USingquma kakhulumi kanamlomo,
Akanjengodlondlwane lwakithi kwaBulawayo,*

USingquma uqondise eNkosini uDingane. Empeleni umbusi njengomholi kufanele akhulume, athethe, afundise, akhombe indlela. INkosi uShaka wayekwenza lokhu ngesikhathi ebumba isizwe. Imbongi iyakhononda njengoba yabe isebenzisa ukuqhathanisa okuphikisayo. Imbongi yabe itshela iNkosi uDingane ukuthi: Khuluma! Vula umlomo! Yenza njengoba kwabe kwenza yena owakha isizwe sakwaZulu. Ekugcineni kwempilo iNkosi uDingane siyezwa ukuthi waphangalala isizwe sesimlahlile ngoba wehluleka ukubusa kahle nokulawula indlela.

UDlomo, (1936:107) uveza lokhu:

*Yonke le micabango ikhandana nje enhliziyweni
kaDingane kanti nabantu bakhe bamphethe
ngalena: bakhuluma ngaye: bafakana imilomo
ngaye. Phela nabo sebekhathele ukubaleka,
sebekhumbule izwe labo elihle lakwaZulu.*

*Yizinduna belu nezikhulu ezenza leli su
Lokubulala iNkosi uDingane. Amabutho sizowathuma
esigodini lapho kufihliwe khona izinkomo zeNkosi,
sithi kawazibheke, athi lapho esesithele bese
siwabiza amankengane. Athe ukuba asithele
amabutho base bethelekile abakwaNgwane lapho
uDingane ehlezi noMndlunkulu wakhe, atheleka
maqedede amthela ithala lemkhonto.*

Lokhu kuhambisana negama lakhe ukuthi "uDingane" ngoba edinge ezweni loyisemkhulu elinezinto zonke zokunethezeka. Kuhle siphawule ukuthi ekuqambeni amagama emadodaneni kaSenzangakhona abalulekile sithola ukubhula izinto ezenzekayo. UMhlangana wafela eMhlangeni, iNkosi uShaka walishakazisa izwe (walinyakazisa) kanti iNkosi uMpande waba nezimpande njengoba uzalo lwasebukhosini buqhamuka "esendeni likaMpande" njengoba sihlale sizwa kushiwo.

4.3 Isingathekiso

Isithombegama lesi lapho kuqhathaniswa kuso izinto ezimbili empeleni ezingafaniyo kodwa inhloso ukunikeza isithombe esicacile sento echazayo.

UCuddon, (1976:391) uchaza kanje:

A figure of speech in which one thing is described in terms of another. The basic figure in poetry. A comparison is usually implicit, whereas in simile it is explicit.

Kanti u-Untermeyer, (1968:225) yena ubeka kanje:

A metaphor is usually more effective than a simile comparison and an imaginative fusion of two objects without the use of explanatory prepositions.

Laba bacwaningi abangenhla bayavumelana noJone, (1987:159) uma naye ebeka kanje:

A metaphor is a compressed simile. A simile is a comparison in which we say that one thing is like another, a metaphor is a comparison in which we say that one thing is something else which in literal fact it cannot be.

Siyakuzwa kahle ukuthi isithombegama lesi esisondelene kakhulu nesifaniso nokuthi sibalulekile kakhulu ezinkondlweni kanjalo nasezibongweni. Lapha into ibizwa ngenye ukucacisa lokho okukhulunywa ngakho. Lokho kusibeka ekujuleni kolimi olusebenza ezibongweni nasebunkondlweni jikelele.

Simthola-ke uJiyane kuNyembezi, (1958:45) esisebenzisa impela lesi sithombemagama. Lapha-ke sihlele ukuthi sizehlukalise kabili izingathekiso: kube ileso esihlobene nesenzo kanye naleso esihlobene nebizo.

4.3.1 Isingathekiso esihlobene nesenzo

INkosi yabe inezinto ezenzayo. Nayo imbongi yabe iqaphile futhi ibika ukuthi iNkosi yenza lokhu nalokhu. Ake sibheke-ke:

4.3.1.1 UVezi

Uma kukhulunywa ngo 'Vezi', abacwaningi bavumelana ngokuthi kususelwa esenzweni -veza. UDingane ngokubulala uShaka "waveza" abantu ngoba abantu base bephelile uShaka ebabulala kakhulu. UDingane wanika isizwe isethembiso sokuthi uzoyiguqula impilo yaso – angababulali abantu angahlaseli ezinye izizwe kuhlalwe kunethezekwe.

Sithola kuNyembezi, (1958:45 – 52) uVezi evela kasiphohlango kanti uDingane yena uvela kanye. Singakuphawula ukuthi abacwaningi abanjengo Rycroft noNgcobo (1988:70 – 95) bona uVezi bamsebenzisa kaningi impela ngoba kukashumi.

Phela umsebenzi wokusindisa abantu uVezi lona kuNyembezi, (1958:45) zivulwa ngaye izibongo kanje:

*UVezi' uNonyanda,
UMgabadeli,
Owagabadel' inkundla yakwaBulawayo.
Odonswa ngezintab' ezimakhelekethe,
UVezi wakwaSimanganyawo,
UMBombosh' omnyama.*

Kanti lawo magama obungoma abhulayo kaJiyane ayaliveza igama likaVezi kuNyembezi, (1958:4) uma efunga egomela ethi:

*Vezi kof' abantu,
Kosal' izibongo,
Izona zosale zibadalula,
Izona zosale zibalilel' emanxiweni.*

Kanjalo futhi nalawa athinta yena uJiyane uqobo atholakala kuNyembezi, (1958:49) athi:

*Uvezi ngimfunyene bemzila
Ngafike ngamudla
Kanti ngizifak' iloyi esiswini*

UJiyane uveza ilaka lakhe lapha kuphindaphindeke izehlakalo ezenziwa ngumuntu ohlola inhliziyu kaDingane. Kusetshenziswe umuntu okhulumayo ukuze asheshe azizwele ukuthi othinta iNkosi uDingane usuke eziwohlozele isidleke seminyovu.

Le ndlela yesenzo encikile, ayiyikhombi inkathi yesenzo. Lokho kusho ukuthi ngaso sonke isikhathi oqala iNkosi uDingane uzigxoba ngetshe bese efunda ukuthi inkukhu imnandi ngaseqolo.

4.3.1.2 UMGABADELI

Lesi singathekiso sisuka esenzweni seNkosi uDingane sokwakha itulo lokubulala iNkosi uShaka. Phela iNkosi uShaka wabe ezihlalele nje engazelele lutho, azi ukuthi amabutho ahambile kuyohlaselwa kwaSoShangane. Nampo oDingane, uMhlangana noMbopha becathama, bafike bamzume, bamgabadele, bamjuqe engazelele, angakwazi nokuzivikela ngoba engahlomile.

UJiyane kuNyembezi, (1958:45) usethi-ke:

*UMgabadelì,
Owagabadel' inkundla yakwaBulawayo.*

INkosi uShaka owabe ebusa uZulu isigodlo sakhe esinye kwabe kukwaBulawayo. Amakhosi-ke abe abuye abizwe ngezigodlo zawo njengoba siyaye sisho sithi iNkosi yakwaKhettha uma siqonde iNgonyama uCyprian. UMgabadelì kushiwo iNkosi uDingane ngoba wabulala iNkosi uShaka ngokumzuma ngomkhonto wamjuqa. Noma kungesiyena owenza isenzo sokuyigwaza mathupha iNkosi kodwa kwabe kwenzelwa yena ngoba uyena owagcina ebusile.

Siyaye sibone ekwaluseni uma kulwa izinkunzi ezimbili kukhona eseyehlulwa okungabafana abelusile sekuthi:

Yayihlaba yayigabadele

Uma-ke lena eyehlulwayo isibaleka lena enqobayo iyaye iyigabadele ngempela iyijaha.

4.3.1.3 Ezinye izingathekiso ezihlobene nesenzo

Siyazithola-ke ziningi ezinye izingathekiso ezifana nalezi:

*UMatshiwulana ongazembe lomlungu,
Ubengababel' ukuya kwaMashobana,
Ubeyocel' inkwel' eMhlahlandlela,
Ethi kumbe bangamtshwekela,
(Nyembezi, 1958:48).*

Abacwaningi uNyembezi, (1958:48) bathi ukutshiwula ukusika. URycroft benoNgcobo, (1988:149) bayavuma noma bebeka isenzukuthi, shiwu.

*UMancwaba wezwe lamaphethelo,
Lona lincwaba ngemikhemezelo
(Nyembezi, 1958:48).*

Ubuncwaba ukuba sendleleni ebukeka kahle kade ungemuhle. Inyanga uNcwaba yingoba umhlaba usuke usuqala ukuba ngcono kunokuhhohloka nezintuli zikaNhlanguvana noNtulikazi. INkosi yenza izwe labancwaba labalihle abantu bangabulawa futhi kwaganwana kwanethezekwa.

*UMshingili ongazindlovu
Zihlatshwa nabanini mahlanga
(Nyembezi, 1958:50).*

Ukushingila ukuphenduka sakushinga ubheke lapho uvela khona. Naye-ke uDingane, ehamba namabutho, bethunywe iNkosi uShaka ukuyohlasela kwaSoshangane, washingila wabheka emuva esigodlweni ukuyobulala iNkosi uShaka.

4.3.2 Izingathekiso ezihlobene nebizo

Siyazithola izingathekiso eziqukethe ibizo kanjalo nezakhiwe ebizweni. INkosi yabe ingabizwa nje isidanasi ngegama kodwa labe lihlonishwa bese inikezwa amagama amaningi akhona lapha ezibongweni.

Uma sicwaninga, kutholakala ukuthi ayikho iNkosi ebizwa ngegama layo ezibongweni zayo ngaphandle kukaDingane noShaka. Nakhona kwenziwa kanye futhi ngobukhulu ubusoka.

UJiyane kuNyembezi, (1958:46) uthi ngeNkosi uDingane:

*Isizib' esiseMavivane, Dingane,
Isizib' esinzonzo, sinzonzobe,*

Nalapha imbongi yabe imbiza ngegama ngoba ikhombisa ukuthi isenzo sokugudluza iLembe kwabe kungemukelekile kahle esizweni. Phela uNodumehlezi kaMenzi isizwe sikaZulu sabe simthanda futhi simhlonipha.

ENkosini uShaka lisebenze kane igama lakhe futhi ngobukhulu ubusoka lobu. KuNyembezi, (1958:19):

*Uteku lwabafazi bakwaNomgabi,
Betekula behlez' emlovini,
Beth' uShaka kayikubusa,
Kayikubayinkosi,
Kanti yilaph' ezakunethezeka,
UShaka ngiyesab' ukuthi nguShaka,
UShaka kwakuyiNkosi yaseMashobeni.*

Siyabona-ke ukuthi imbongi, ikakhulu kuShaka, ize isho ukuthi "iyesaba" ukumbiza ngokuthi uShaka kodwa naleli gama ilibize ngoba isitshela ngalaba bafazi bakwaNomgabi ababehlekisa, bemgcofa, bembiza ngegama bethi ngeke aze abuse, ngeke aze abe iNkosi. Ekugcineni kwacaca ukuthi babebiza iNkosi yabo bengazelele bona ngenxa yobuze besintu sokubuka ngeso lenyama, wahlulele uqede.

URitter, (1995:84-8) uyibeka kanje indaba yokuyophindiselela eLangeni njengoba benza imbongi ukuthi imbongele njengangenhla:

Shaka, having effected all his reforms in his own tribe, proposed to extend his reformatory and retributive activities. He had dealt with individuals; now he would deal with clans, beginning with eLangeni, of which his own mother was a daughter, in which he

and she had spent those first hideous years of exile and sorrow, and where they had been so cruelly treated.

Shaka ordered all the inhabitants to be brought before him, and singled out all those who, so many years before, had inflicted untold misery on his mother and himself.

4.3.2.1 UMsuthu

Sithola amaKhosi amaningi akwaZulu ebizwa ngoMsuthu noma singatholi ngempela ukuthi lobu buhlobo noMsuthu bususelwa kuphi.

UJiyane kuNyembezi, (1958:50) ubonga uDingane athi:

*UMsuth' owadla nyosi zemuka,
Abanye bezidla ziyazalela.*

Siyawuthola futhi umugqa ofanayo uma kubongelwa uDingiswayo ocwaningweni lukaRycroft noNgcobo, (1988:144) lapho kuthiwa khona:

UMsuthu owadl' izinkomo zamabheka.

Umugqa ofuze lona uRycroft noNgcobo, (1988:144) bayawucaphuna ezibongweni zikaMpande:

UMsuthu owadla' nyosi zanyamalala.

Siphinde futhi ezibongweni zikaSenzangakhona kuRycroft noNgcobo, (1988:144) sithole le migqa:

*UMsuthu wakwaMashwabada noNsele
Ngoba washwabada izindlubu zomfowabo namakhasi
Ngoba washwabada izindlubu zikaMudli namakhasi.*

4.3.2.2 UMkhwamude

Siyezwa uDingane ebizwa ngoMkhwamude ezibongweni kuNyembezi, (1958:49).
UMkhwamude ummese omude. Kuthiwa:

*UMkhwamude wangisik' isilevu
Usungulo lwangithung' impumulo*

URycroft noNgcobo, (1958:134) bachaza umukhwa bathi:

*The noun umukhwa means a traditional knife 'shaped
like a broad assegai blade, used for domestic purposes'.*

4.3.2.3 INdiha

Indiha umuthi othile obabayo futhi usetshenziselwa ukwelapha umalaleveva.
Umuthi lona wenza umuntu owuphuzile ahlanze aze akhiphe udenda. UJiyane
kuNyembezi, (1958:49) umbiza ngawo uDingane:

*Indiha lebabayo enjengesibhaha,
Sona simababa kuMahashanga*

4.3.2.4 UNdaba

Sithola uDingane ezibongweni zakhe imbongi yakhe uJiyane, njengawo wonke
amaKhosi oHlanga akwaZulu, naye embiza ngoNdaba. UNdaba kwabe
kungukhokho wakhe.

KuNyembezi, (1959:45) uJiyane umbiza kane uDingane ngoNdaba.

*UNdab' ugijime ngokhal' olude, olubanzi,
Eya koMzilikazi kaMashobana.*

INkosi uDingane – uNdaba phela akahlaselanga kakhulu ngesikhathi sokubusa kwakhe. Indawo ekude ayihlaselayo kuphesheya kweGwa lapho ayephokophele ukuyolanda izinkomo ezazibaleke noMzilikazi kaMashobana.

Siphinde simuzwe kuNyembezi, (1958:48) lapho ethi khona:

*Izibuko likaNdaba,
Elimadwa! abushelelezi,
Lashel' uPiti nendodana.*

Kanti kuNyembezi, (1958:51) uJiyane uthi:

*UNdab' ungithume phezulu,
Ngabuya ngaqangqayeka,
Ngalala ngidlile nangakusasa,
Nangalwasomhlomunye.*

INkosi uDingane yabe izixoshisa izimbongi zayo naye-ke okaJiyane wagcina esenemfuyo eningi. Nanso phela isho ithi:

*Ngalala ngidlile nangakusasa
Nangalwasomhlomunye*

Siyawuthola futhi umlayezo ofanayo uma sibheka uMsimang, (1987:5):

*UMpha nkom' inabele!
Ngob' uVezi ungiph' izinkomo zifaka zonkana;
Nyakawumb' uVezi uzongipha nephethe ithole.*

Uphetha uJiyane ngokujwayelekile uma kubongelwa amaKhosi oHlanga ngokuthi:

*Wena kaNdaba
Wen' omkhulu kakhulu
Nyembezi, (1958:52).*

UNdaba ukhokho wesizwe samaZulu kanye nabantu bakwaZulu ngokozalo ohlonishwa kakhulu. Lokho sikuthola ngoba siyaye sithi:

*Leli izwe elikaMjokwana kaNdaba.
Nabo abozalo bathi uma bebizana bodwa bathi:
Wen' okaNdaba, noma Ndabomkhulu noma
Nkonyane kaNdaba.*

Ukubafuleka kukaNdaba kumaZulu kuyabonakala nangamahubo amabutho awahubayo ngaye ambalwa esingawacaphuna yilawa:

*Uyamemez' okaNdaba,
Uyinkosi yohlanga!
Hhe ... Hhe....
Uyinkosi yohlanga.
Uyinkosi yamakhosi,
Hhe ... Hhe
Uyinkosi yohlanga
(Donda, 1999:162).*

Naleli elithi:

*Bayethe Nkosi!
Ndabezitha.
Zinyane lamakhos' akwaZulu
Nkonyane kaNdaba.
Wuban' ongathint' ibhubesi?
(Donda, 1999:264).*

UDonda, (1999:84) uthi:

*Onke amaKhosi alandela uNdaba angaJama,
uSenzangakhona, uShaka, uDingane, uMpande,
uCetshwayo, uDinuzulu, uMaphumzana,
uNyangayezizwe kuze kufike kuZwelithini,
athi ahlezi esihlalweni sikaNdaba.*

Yena futhi uDonda (1999:96) uthi:

*Kunehubo elikhomba ukuthi iNkosi ebusayo
iyinkonyane kaNdaba. Kuyacaca-ke ukuthi uyise
weNkosi uyinkomo ngoba wayenika abantu ukudla
ngokuhlasela kwakhe kuyodliwa izinkomo:*

*We nkonyane kaNdaba!
Kwanyakaz' imikhonto
We nkonyane kaNdaba.*

Empeleni nanamhla uNdaba noma sikhona isibongo sakwaNdaba, isithakazelo esikhulu sakwaZulu uNdaba noNdabezitha

4.3.2.5 UNonyanda

UNonyanda yibizo elakhiwe kanje:

*UNo - > unina
- u - > isivumelwano senhloko
- a - > isakhi sesichasiso (ongumnini)
- inyanda > ibizo
= unina wenyanda*

*u no - + (- u - + a) + inyanda
u no- + -wa- + inyanda
 \ /
 e*

*uNo(we)nyanda
uNonyanda*

Abacwaningi, uNyembezi, (1958:45) kanye noRycroft beno Ngcobo, (1988:98), bathi ibizo uNonyanda liqhamuka ebizweni 'amanyanda' elisho inzalo. UDingane ke unguNonyanda ngakho ngoba azala abantu ngoba wagudluza iNkosi uShaka owabe ebulala. Ukufa kweNkosi uShaka kwenza ukuba uDingane abe ngunina wesizwe esihlangene nesiboshwe saba yinyanda.

Siyezwa uJiyane kuNyembezi, (1958:45) ethi:

*Uvez' uNonyanda,
UMgabadeli,
Owagabadel' inkundla yakwa Bulawayo.*

Kuyacaca ukuthi uJiyane, kulezi zibongo zikaDingane, uyasisebenzisa ngempela isithombemagama esiyisingathekiso.

4.4 Ukwenzasamuntu

Lesi sithombemagama isenzasamuntu. Empeleni lolu uhlobo oluthile lwesingathekiso. Kulolu hlobo sithatha into engaphiliyo siyenze iphile.

UCuddon, (1976:501) simcaphuna ebeka kanje ngesiNgisi:

The personification or embodiment of some quality or abstraction; the attribution of human qualities to inanimate objects. Personification is inherent in many languages through the use of gender, and it appears to be very frequent in all literatures – especially in poetry.

UCorbett, (1965:443) uyavumelana noCuddon kanjena:

... invest abstraction or inanimate objects with human qualities or abilities.

USilver, (1991:819) ucacisa kanjena:

Personification is a type of figurative language in which a non-human subject is given human characteristics.

Lapha ekwenzeni samuntu into engaphiliyo, inikezwa impilo. Impilo iyenza le nto engaphiliyo ikhulume, ihambe icabange, ibe nemizwa. Into engaphili ingaba nezitho zomuntu njengomlomo, ikhala, izinyawo, izandla nokunye.

4.4.1 Ukukhuluma

UJiyane kuNyembezi, (1958:45) sithola ukuthi uDingane wakhuluma namanzi ommfula iMbozamo kanje:

Obuz' amanz' eMbozamo andukuwela,
Amanz' eMbozam' asal' ebabaza.

Emva kokuhlubuka emabuthweni uDingane, uMhlangana noMbopha beyobulala iNkosi uShaka bawela ummfula iMbozamo – amaphaphu abe ephezulu novalo lwabe ludlangile bezibuza beziphendula. Zonke izinto babe bebona engathi ziyababona. Imbongi iqangula ummfula abawuwelayo iMbozamo ukuthi kodwa wona ubona ukuthi bazophumelela yini enhlosweni yabo. Nawo-ke amanzi ommfula abukeka ngokwembongi 'ebabaza' ngale nhloso yabo.

Ubuye futhi uJiyane kuNyembezi, (1958:51) akuphinde lokhu kubabaza kwamanzi:

UGaga ngamanz' angawesi mlomo
Amanz' odw' asal' ababaze.

Ukubabaza umsindo owenziwa umuntu/abantu ngesitho sokukhuluma umlomo. Lapha ukubabaza imbongi ikususele emsindweni, emazibukweni lapho amanzi ehaza eshayisa emadwaleni.

Siyamthola futhi kuNyembezi, (1958:49) enikeza izibongo amandla okudabula amandla okulila. Umuntu ulila ngesitho sokukhuluma umlomo:

*Vezi kof abantu,
Kosal' izibongo,
Izona (izibongo) zosale zibadabula,
Izona (izibongo) zosale zibalilel' emanxiweni.*

Le migqa kaJiyane ithathwa njengebhulayo uma sibheka inamuhla. Nomlando wesizwe omningi siwuthola khona lapha ezibongweni zamaKhosi oHlanga. Imbongi yabe ibhula njengesangoma ngoba namhla senza lolu cwaningo ngeNkosi uDingane. INkosi uDingane nayo imbongi sibenza baphile – abantu abaphilayo banamhla nabasazozalwa bayazi futhi bayokwazi ngeNkosi uDingane nembongi uJiyane. INkosi uShaka kugujwa usuku lwayo minyaka yonke kushiwo nezibongo zayo umlando wonke uyatholakala ezibongweni. Kunamhla siyathola abanye, ezithombeni ezingamabhayisibho bedlala njengamaKhosi oHlanga kanjalo nasezikoleni kudlalwa imidlalo yamaKhosi namabhuku afana no "Ukufa kukaShaka" ebhalwe okaMancinza.

4.4.2 Izandla

UJiyane kuNyembezi, (1958:49) unikeza ummese, umkhwamude izandla zokusika kanjalo futhi nosungulo izandla zokuthunga. Uthi:

*UMkhwamude wangisik' isilevu,
Usungulo lwangithung' impumulo*

4.5 Ukwenzasasilwane

Izimbongi zibuye zithathe izilwane zizenze abantu ngokuzenzisa nokunikeza isimo sabantu. Lapha kusetshenziswa isu lokuphica lokuthatha umuntu anikezwe ukuba enzise okwesilwane.

4.5.1 Imizwa

Siyamthola uJiyane kuNyembezi, (1958:47) enza inkomo umuntu eyinikeza imizwa yosizi aze ayinike nomlomo ikhale izwiwe oNhlapho kwaMlambo, ilile ize izwiwe ngamaNtungwa akwaSokhumalo kanje:

*Umlomo yawubhekisa kwaZulu,
Izizwe zonke ziyizwiil' ukulila,
Yezwakala kuNhlapho, kwaMlambo
Iye yazwiwa ngamaNtungw' akwaSokhumalo,
AmaNtungwa' odw' esab' ukumehlela.*

4.5.2 Ukukhuluma

Izinkomo azikhali kodwa inkunzi iyakhonya kanti inkomazi iyakhalima noma-ke ibhonse. Umuntu okhalayo. Sizwa uJiyane kuNyembezi, (1958:47) ethi:

Inkom'ekhal' osizini kwaNhlapho

UDingane wahlupheka kakhulu esezofa. Wafela ngakhona kwaNhlapho kwaNgwane. Uma sixoxelwa uDlomo, (1936:108) siyezwa ukuthi iNkosi uDingane wagwazwa induna yakhe uNgceba, njengoba neNkosi uShaka, yajuqwa isethenjwa sayo uMbopha. Nalapha iqhinga labe lakhiwe izinduna zayo iNkosi uDingane. Ukufa kufanele umuntu kumfikele ngokugula noma-ke mhlawumbe ngengozi ehlelwe uMdali njengomphezulu kodwa ukuthi impilo yomuntu onjengeNkosi ithathwe ngomunye umuntu njengokumbulala yayingejwayelekile

kwaZulu izilwane ezifana nenkomo kuphela ezabe zibulawa ngemikhonto asisho empini.

4.6 Uphawu

UPhawu into ethile echaza okuthile ukuyehlukanisa nezinye. UMnumzane angaba nophawu lwakhe oluthile emfuyweni yakhe ukuyehlukanisa kweyabanye. Siyazazi izimpawu zomgwaqo. Kanjalo-ke nasemsebenzini wobuciko, izinkondlo nezibongo, imbongi iyasebenzisa amagama ezinto ezithile ukuchaza okuthile esihlokwani sayo esidingidayo.

UPhawu ezibongweni nasezinkondlweni kufanele luzimele ngoba uma seluchazwa noma lulinganiswa nalento olumiselwe yona alube lusaba uphawu kodwa kunengozi yokuthi luphenduka isingathekiso noma isifaniso.

UThwala, (2000:114) ubeka aceze ubunzima kanje:

It is not easy to differentiate metaphor from symbol, but it should be remembered that the metaphor is an implied between the images or recurrent images which establish the pattern of symbolism. A symbol can be a representation of associated ideas, comparison or contrasts.

UHeese noLawton, (1988:85) babeka kanje ngophawu:

... metaphor is an implied comparison between two fairly specific things, and is based on one or more correspondences, a symbol is a representation rather than a comparison, a way of making the abstract concrete, and is based not on direct correspondence but rather on more general associations.

UNowottny kuNtuli, (1984:175-6) ubeka kanje:

With metaphor, the poet talks about object x as though it were y; he uses y-terminology to refer to x. With symbolism, he presents an object, x, and without his necessarily mentioning a further object, his way of presenting x makes us think that it is not only x, but also is or sounds for something more than itself – some y or other, or a member of y's; x acts as a symbol for y or for y's.

UNtuli, (1984:176) ebese eqoqa kanje:

... the poet (bard) need not say that x stands for y, but when we read the poem (praises) we feel that we cannot stop at the literal level. Something invites us, as it were, to see further significance in what is presented to us.

4.6.1 Izinhlolo zophawu

UMsimang, (1980:72) usinikeza izinhlobo ezintathu zophawu kanje:

- a) Ezomhlabuhlangene. Isibonelo: Ilanga limele umdali.
- b) Ezesizwe. Isibonelo: Izibuko likaNdaba limele uDingane.
- c) Ezingasese. Uthe azikho izibonelo esiZulwini.

Emsebenzini kaJiyane kuNyembezi, (1958:45) sithole unonile kusithombemagama. Uphawu luzocwaningwa ngaphansi kwalezi zihlokwana: imvelo. Izilwane (ezincane nezinkulu), imibala kanye nezikhali zomdabu.

4.6.1.1 Uphawu oluthinta imvelo

UZulu uyayihlonipha imvelo nemvelaphi yezinto. Indaba kaMvelinqangi, ukufa (unwabu nentulo) uNomkhubulwane (imvula namanzi).

Likhona iningi lethu thina Zulu elikholelwayo ekutheni indaba yonwabu nentulo iliqiniso. Izilwane intulo nonwabu azithandeki kanjalo futhi sisenawo futhi sisawugubha umkhosi ohlobene noNomkhubulwane futhi siyamkhumbula ngezikhathi zesomiso.

Sithola uJiyane ethinta kakhulu izinto eziphathelele namanzi uma ebongela uDingane.

4.6.1.1.1 Isiziba

UChevalier noGheerbrant, (1969:1082) bawachaza kanje amanzi (isiziba) njengoPhawu:

..., like all symbols, water can be regarded from two diametrically opposite points of view which are not, despite this, irreconcilable, and this ambivalence occurs at all levels. Water is the source of life and of death, is creator and destroyer.

UJiyane uyakwenza lokhu uma ebongela uDingane kuNyembezi, (1958:46) kanje:

*Isizib' esiMavivane, Dingane
Isizib' esinzonzo, sinzonzobele,
Siminzis' umunt' eth' uyageza,
Waze washona nangesicoco.*

Amanzi ayimpilo. Siyawaphuza ukuze siphile. Amanzi anikeza impilo ezitshalweni. Isiziba indlu yamanzi. Naye-ke uDingane uyimpilo futhi ethule esizweni kodwa usebulala uShaka nabanye abantu. Uyesabeka.

UDingane kuyavela ukuthi wabe ekhule engumhambawodwana njengoba uBecker, (1975:17) emchaza kanje:

According to present-day tribal chroniclers of Zululand, Dingane was not a happy boy.

In contrast with the other princes of esiKlebheni who carelessly frolicked, romped or squabbled about the huts, he was reserved and sullen. He snapped at those who ventured to tease him but seldom became involved in fights, lackadaisical and unassertive, Dingane was often assured of shirking his duties and then reprimanded or beaten by his elders.

Lapha ezibongweni uma siphatha ukufa kweNkosi uShaka, iNkosi uShaka wabe ephethe isicoco sobukhosi – “waze washona nangesicoco” ebulawa isiziba esinguDingane. INkosi uShaka siyithatha njengoCoco ngoba siyibona kuyiyona eyakha yaphatha ubukhosi bakwaZulu ngendlela ehlonishwayo futhi esahlonishwa kakhulu nanamhla. Sikubalula ukuthi iNkosi uShaka uhlonishwa njengezingwazi ezimbalwa zomhlaba kanjalo-ke ngakolunye uhlangothi. INkosi uDingane ngogudluza iNkosi uShaka wabulala umsebenzi nekusasa likaZulu.

4.6.1.1.2 Izibuko

UJiyane kuNyembezi, (1958:48) ubiza uDingane ngezibuko likaNdaba kanje:

*Izibuko likaNdaba,
Elimadwa' abushelelezi,
Lashel' uPiti nendodana.*

Basiqwashisa ngokuthi amaBhunu kwakumele awele ezibukweni elinguDingane ukuze athole ingxenye yezwe lakwaZulu. Kukulolu khalo lapho uPiti nomntanakhe bashesela ingqakala yabheka phezulu.

Phela uma iNkosi uDingane ayenzanga iphutha lokubulala amaBhunu ngabe mhlawumbe izinto kuleli likaMthaniya azikho kulesi simo.

UDingane iNkosi yokuqala kaZulu eyalwa nabaMhlophe (amaBhunu). Wawabulalela esibayeni emzini wakhe eMgungundlovu. Ayeholwa uPiet Retief.

UChevalier no Gheerbrant, (1969:400) bathi ngezibuko:

Fords symbolize the struggle to gain possession of a narrow passage, from one world to another or from one inner state to another. They bring together the symbolism of water and of opposite banks.

UDingane wabe ezwe ngezinyoni zezulu ezabe zizothatha ubukhosi, yena angabe esabusa. UDingane uxoxa noNzobe kanje kuDlomo, (1936:34):

Uthi wena icebo elihle liphi lokuba sihlangabeze ngalo amaBhunu lana na? Nami kangiwethembi nempela. Yizo lezi izinkonjane ezabikwa nguShaka. Uma Singaziqapheli zingase zisilimaze.

INkosi uDingane wabe engakhululekile ebheke noma kwasani okwakungaba "izinyoni" okwabe kubikezelwe iLembe.

4.6.1.1.3 Izilwane

INkosi inikezwa uphawu lobulwane. Kungaba ngobuhle, ngobukhulu, ngokubusa nokunye. OChevalier no Gheerbrant, (1969:25) babeka kanje ngezilwane:

Whether animals are taken singly or as categories or social groups, they correspond to symbolic rather than to allegorical 'Character' because a single meaning will comprehend so many and such complex concepts.

4.6.1.1.3.1 UVemvane

INkosi inikezwa uphawu lobumvevane. Uvemvane isinambuzane esinemibalabala eminingi emihle. Okuqaphelekayo ngesakhiwo salemibalabala ukuthi uma uvemvane luzigudla ezintweni noma uma umuntu elubamba, kuyasalela okwale mibala esandleni njengento egcotshiwe.

Ubuvemvane buveza ukuthi ngemuva kweNkosi uShaka noDingane umbuso kaZulu wake waba sesimeni sobuqanda, obubungu kanye nobuphungumangatha. Kusukela kuNkosinkulu kuze kufike kuJama ibingagqamile imibala emihle yobukhosi bukaZulu.

Ukundiza kobuchopho bukaDingane ekubeni abulale amaBhunu esibayeni, kufana nokundiza kovemvane. Uvemvane alundizi ibanga elide njengenyoni. Empeleni lesi senzo seNkosi uDingane singafaniswa nokudonsa amanzi ngomsele uwangenise ekhaya.

Umlando usitshela ukuthi uzalo lukaSenzangakhona lwabe luneziboya emzimbeni, esifubeni kanye nasentanyeni njengoba sizwa uDingane ebizwa kuthiwe kuNyembezi, (1958:45):

*UVemvane lukaPhunga noMageba,
UVemvan' olumabal' azibhadu,*

Ngibe ngiyaluthinta lwahwaqabala,

Kubuye kuthiwe kuDingane kuNyembezi, (1958:48):

UBhungebhu ongaboya bengonyama.

4.6.1.1.3.2 Imamba

Uphawu lwemamba luveza ubuqili, inhliziyu yokuthanda ukujuma kanye nokuba nesihlungu. Izibongo azichazi ukuthi luhlobo luni lwemamba efana noDingane. Kukhona imamba empofu, eluhlaza nemnyama. Lezi zinhlobo zigalela qede zimbe zimbulule.

Imamba ebizwa ngempofu ayijumi kodwa isiqonda ngqo isitha sayo. Abaqondene nempofu basuke besotavataveni. UJiyane kuNyembezi, (1958:47) udabukela abakwaMashobane ngokuqala okaNdaba.

Inyoka isilwane esiyingozi ikakhulu yona imamba kumuntu. Imamba inesibiba esibi esibulalayo futhi iyakhula ize ibe indlondlo. Siyamuzwa uDingane ebizwa uJiyane kuNyembezi, (1958:47):

*AbakwaMashobana balelesile,
Bazibukul' itshe linemamba
Sebejiyelwe nokulisibekela.*

AbakwaKhumalo babelesile, bonile nje, amabutho afike athumba amaqhikiza akhona oNginani, amakhosikazi oNsizwana nezinsizwa oMahabulangweb' isashisa aze adla nezinkomo.

4.6.1.1.3.3 Imbuzi

Imbuzi isilwane esithobile futhi esibekazelayo. Uphawu lwembuzi lukhomba ukuthi inkosi wumuntu oxhumanisa abaphansi kanye nabaphezulu – abaphilayo yigazi lembuzi okuthethwa ngalo idlozi. UNyembezi, (1958:27) uthi kubongelwa iNkosi uShaka:

Uhlaza lwang' inyongo yembuzi.

Sizwa uJiyane ebonga uDingane kuNyembezi, (1958:50) ethi:

*Imbuzi kaDambuza
Abayibambe ngendlebe yabekezela,
AyinjengakaMdlaka ngaseNtshobozeni,
Yena' ayibambe ngendlebe,
Yadabula yaqed' amadoda.*

Kuyabonakala ukuthi ukuthoba kwembuzi kungathekiswa nokulalela kweNkosi uDingane abeluleki bayo. UNyembezi, (1958:50) uqhathanisa amakhosi uShaka noDingane. INkosi uShaka wabe engahlali elalela abeluleki bakhe wabe abuye azenzele ngekhandu. Wayendlubulundela nakumabutho akhe kanye nasemanxulumeni, kuze kuse amaxulumana ebikelana.

INkosi uDingane wayelalela abekezele. Yingakho uDingane wathatha izeluleko zezinduna waze wabulala amaBhunu, wehlulwa nasempini yaseMaqongqo. Kwakuthi noma iNkosi uDingane efuna ukubulala uMpande, njengoba abulala abanye abafowabo, kodwa akhuzwe kuthiwe uMpande yisilimana sakwabo.

URycroft noNgcobo, (1988:131) bathi imbuzi kushiwo iNkosi uDingane kanti uDambuza izibongo zikaNzobo kaSobadli wakwaNtombela owabe enguNdunankulu. Manje uDingane wabe elalela futhi enze yonke into eshiwo uNzobo njengokuhlasela amaBhunu. Umdlaka yena umuzi wakhe kuseNtshobozeni – wacina ebulewe uDingane

4.6.1.1.3.4 Inkomo

Inkomo isilwane esifuyiwe kwaZulu. Inkomo ibaluleke kakhulu kuMzulu. Yakha isithunzi kumnumzane nasesizweni sonke esifuyile ngoba sicebile.

Izinkomo zibalulekile ekwakhiweni komuzi. Amadoda nezinsizwa zidinga izinkomo ukuze zilobole abafazi, zizale abantwana, kwande isizwe. Izinkomo zitholakala ngokuxoshiswa amakhosi emva kokubakhona kwezenzo zobuqhawe. Nawo amakhosi abe ezithola ngokuhlasela, kwehlulwe izizwe, kuphangwe izinkomo.

Izinkomo ziyazalana. Izinkomazi zisengwe, kudliwe amasi, izingane zithole ubisi, zikhule zinempilo. Ubisi namasi wukudla okubalulekile.

Izinkomo ziyahlatshwa kudliwe inyama, kubuswe. Inyama wukudla okubalulekile. Kweminye imizi inyama iphekwa ngomhluzi wenye.

Uma-ke inkomo isihlatshiwe, kwadliwa, kwabuswa, sekuzosala isikhumba. Isikhumba sibalulekile ngoba amadoda asika izihlangu ukuze azivikele kanti amakhosikazi athunga izidwaba, embathe, ahlobe.

Izimpondo zezinkomo nazo zinomsebenzi wazo wokwakha izimpondo ezifuthwayo, zenze umsindo odingekayo kanjalo.

Njengoba inkomo ifuyiwe kwaZulu kanjalo neNkosi ifana nokuthi ifuywe abantu. Iwuphawu oluhlanganisa isizwe inkomo njengoba inhloko idliwa ibandla, isifuba sidliwa abafazi, iphaphu lidliwa abafana, ibele lidliwa izintombi. Wonke umuntu uyahlomula enkomeni. Kanjalo yonke imikhakha yesintu kufanele ihlomule enkosini.

Izimpondo zezinkomo zasetshenziswa iNkosi uShaka ukuthi zibe izimpondo zempi agwaza ngazo impi yezitha, njengoba umnikazi wempi kuyinkosi kanjalo

nomnikazi wezimpondo inkosi. Inkosi ejuba amabutho ukuthi alwe avikele isizwe.

Inkom' ekhal' osizini kwaNhlapho
..... *Nyembezi (1958:55).*

Inkunzi iyabhonga noma ikhonye kanti inkomazi eshiswa ubisi iyakhalima noma ibhonse kodwa umuntu uyakhala noma alile. Inkomo kayikhali ukuzwakalisa usizi lwayo. UJiyane ukhombisa ubuciko bakhe uma ehlanganisa imizwa yomuntu neyesilwane ukuze kuqhakambiseke ukuthi inkosi ingabizwa ngenkomo kodwa inemizwa yomuntu.

Sizwa-ke uJiyane ebonga uDingane kuNyembezi, (1958:47) embiza ngenkomo esosizini:

Inkom' ekhal' osizini kwaNhlapho,

Yebo uDingane wabe ekhala esosizini ngesimo sakhe kodwa nazo lezi zinto ekade sizibala ngokubaluleka kwenkomo, yizona kanye lezi ezabe zilahlekela uZulu ngesimo abe engena kusona.

Izinto ezabe zilahlekela uZulu imfuyo, ukudla nokunethezeka.

Ithole inkomo esencane. UJiyane kuNyembezi, (1958:50) uthi:

*Ithole elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole
Izingazi zaphuma ngempumulo,
Ngoba lakhahlel' elakwaBulawayo,
Lakhahlel' uMagaye kaDibandlela,
Lakhahlel' uNzwakele kwakhutshwayo,
Lakhahlela uMadlanga wasekuvukeni.*

Ithole kushiwo yena uDingane kodwa kuthiwa alinampondo. UDingane wabe engazilweli, wabe engababulali abantu siqu sakhe, engayi futhi empini.

OkaDonda unina wakhe uDingane.

ElakwaBulawayo ithole uShaka owagwazwa uMbopha kanti uMagaye kaDibandlela owakwaCele bese kuthi kwaKhutshwayo, uDube kaSilwane.

UDlomo, (1936:55) ucaphuneka eveza isisusa sokufa kukaDube kaSilwane kanje:

UDingane ungena nje ebukhosini bakwaZulu isizwe samaQadi sibuswa nguye uDube kaSilwane, sakhe ezansi noThukela. Sihleli kahle kakhulu. Uthe ukuba asingathe ubukhosi uDingane njengoba bese sishilo, wathi qalaqala, qalaqala. Wawabona amaQadi. Isono sawo-ke sizoba ngesokuthi ayehleli kahle kusabusa uShaka, okusobala-ke lokho kuDingane ukuthi ayeyizihlobo zikaShaka. Izihlobo zikaShaka, uDingane wayengazifuni nokuzibona nje.

4.6.1.1.3.5 Indlovu

Indlovu isilwane esikhulu kunazo zonke izilwane emhlabeni. UChevalier noGheerbrant, (1969:347) basinikeza lo mlando ngendlovu:

Elephants were ridden by kings and first and foremost by Indira, Lord of the Heavens. They therefore symbolize the power of kingship, Shiva being titled "the elephant" in the exercise of his kingly office. Since the effects of settled kingship are peace and prosperity, whoever invokes the power of the elephant is given their heart desire.

The elephant is also a symbol, not of excessive weight, but of changing stability.

NakwaZulu amakhosi abizwa ngezindlovu. Yingakho uJiyane kuNyembezi, (1958:47) ebonga uDingane ethi:

*Indlovu lekulala kungqwambayiya
Ezinye ziyalala ziyathokoza.*

UDingane wabe engathokozile, kungasehli nobuthongo ngezinsuku zokugcina. Encwadini kaDlomo, (1936:106) sizwa lokhu:

Kuthe lapho esecabanga ngegama lakhe elibi waba manzi uDingane. Usebona impela ukuthi nelakhe klizogcwaliseka namuhla. Igama elithi nguDingane lisho ukuthi wodinga ezweni, afele kude nezwe lakwaZulu: nangu namhlanje esebhace ehlathini lakwaHlathikhulu kwaNgwane – kasekho kwaZulu: usesele obala: uyadinga. Ngapha nangaphaya izitha zakhe zimbhekile, zifuna ukumbulala.

Nanamhla uZulu, ikakhulu, amabutho ayasho athi:

*Wena weNdlovu!
Bayethe.*

Ubukhulu bendlovu njengoba iNkosi ibizwa kanjalo kuqhakambise amandla nobukhulu nokukwazi ukugabadela kweNkosi.

4.6.1.1.3.6 Imibala

UJiyane kuNyembezi, (1958:46) ubonga uDingane ambize ngemibala kanje:

*Inkon' eth' isankona kwaphuk' isihlalo.
Umziziny' ungamathunz' ezintaba,
UFipha luyindlov' enamanxeba
ULuhlaza lwanga yinyongo yenyamazane
UMhloph' owakhany' ukusa kwadabuka.*

OChevalier no Gheerbrant, (1969:214) bathi ngumbala:

The prime characteristic of the symbolism of colour is its universality. This is not merely geographic, but applies to all levels of being and knowledge and to cosmology, psychology, mysticism and so on. Interpretation may differ and red, for example, might receive interpretation which vary with the cultural environment, yet colour remains always and everywhere the mainstay of symbolic thought.

4.6.1.1.3.7 Izikhali

KwaZulu indoda nesikhali akwahlukani. Indoda yakwaZulu ayikwazi ukuhamba ingaphethe lutho esandleni; ngisho uswazi nje lodwa ngoba uma-ke sinqwamana nenyoka, izoyishaya ngani?

UChevalier noGheerbrant, (1969:1091) bazichaza kanje izikhali:

Weapons are instruments intended to counter the monstrous and which become monsters in their turn. Forged to fight an enemy, they may be turned from their purpose and used to intimidate friends and neighbours. Similarly fortifications may serve both as means to absorb the shock of invasion and as springboards for aggression. The ambivalence of weapons is that they may simultaneously symbolize the instruments of justice and of oppression, of defence and of conquest. However, whatever the circumstance, weapons provide the physical expression of will directed to a given end.

4.6.1.1.3.7.1 Usungulo

UJiyane ubonga uDingane kanjena:

*Usungulo lwangithung' impumulo
(Nyembezi, 1958:49).*

Usungulo isaliva lokuthunga lakwaZulu kodwa lapha imbongi uJiyane ibona amakhala esevaliwe kodwa isiphefumula ngomlomo. Ukukhulumela futhi kufana nokuphefumula. EsiZulwini siyasho uma sikhuluma sithi siyaphefumula.

4.6.1.1.3.7.2 Umkhonto

Umkhonto isikhali uZulu abe "edla" ngaso izitha zakhe. UZulu wafundiswa umbumbi wakhe, iNkosi uShaka ukuthi uma beyolwa baphathe umkhonto owodwa kanye nesihlangu.

Izizwe eziningi zabe ziphatha isixha semikhonto futhi kwabe kungaliwa bukhoma kodwa kucitshwa. Siyazi namhla kuliwa ngezibhamu.

URitter, (1995:47) usichazela ngokuhloma kweNkosi uShaka empini:

Much interest was displayed by Shaka's comrades in the fact that he wore no sandals, and in the single massive stabbing – assegai which he carried instead of the usual three throwing spears.

INkosi uShaka wawafundisa amabutho akhe ukuhloma ngomkhonto nesihlangu kanjalo-ke neNkosi uDingane wabusa sekusebenza wona umkhonto.

UChevalier noGheerbrant, (1969:901) bafakaza kanjena ngomkhonto njengophawu:

The spear is universally regarded as an axial, phallic, fiery or solar symbol. The fact that the spear held by Irish heroes are often compared with candlesticks or pillars only serves to corroborate this.

Almost exactly the same symbolism is to be found in Black Africa where a bundle of spears, as the agglomeration of power, denotes the king.

UJiyane-ke ubonga uDingane athi:

*Umkhont' owadum' ekusen'eSwazini
Wadl' uNdomba,
Induna kaMswazi eSwazini.*

4.7 Isiphetho

Sibona uJiyane ephumelele ukusebenzisa izithombemagama zozine lezi ekade sizicwaninga kulesi sahluko: isifaniso, isingathekiso, ukwenzasamuntu kanye nophawu.

Lokhu kunikeza isithombe esihle sokuthi izilimi zethu ikakhulu isiZulu siwulimi oludala njengoba lezi zibongo zabe zihutshwa ngeminyaka eminingi edlule kodwa zisezingeni lezi zibongo nezinkondlo ezazihuba kuyo leyo minyaka.

ISAHLUKO SESIHLANU

5.0 IZIFENQO

5.1 Isingeniso

Izifengqo nezithombemagama kuthi akuhambisane kodwa-ke ngempela uma sesicubungula, sithola ngaphansi kwezithombemagama lezi: isifaniso, isingathekiso, isenzasamuntu isenzasilwane kanye nophawu kanti ezifengqweni sithola ihaba, inhlonipho, ukuqhathanisa, ukuhambisana, uvuthondaba, ibohlololo, uteku kanye nendida.

Umsebenzi wezifengqo nezithombemagama ubalulekile kakhulu olimini ikhona okusakhela ubunkondlo. UMsimg, (1986:20) ubuchaza kanje ubunkondlo:

*Ubunkondlo wulimi olujulile, olungaqondisi,
olucebe kakhulu ngezifengqo ukuze lukwazi
ukusembulela amaqiniso ngendalo noMdali
nezidalwa zakhe – okungamaqiniso ngendalo
noMdali nezidalwa zakhe – okungamaqiniso
afihlakele. -Lolu limi olujulile kumele luhlobe
kahle, lube nesakhiwo esenza isigqi futhi
esibumbanisa umqondo owethulwa ilolu
limi.*

Kulesi sahluko kanye nesilandelayo sizocubungula ukuhloba kanye nesakhiwo ezibongweni zeNkosi uDingane.

UDonda, (1999:219) ubeka kanje ngezifengqo:

*Akulona ihaba ukuthi izifengqo
zenza ukuba igama elisemsebenzini
wobuciko lihlube udlubu ekhasini
kunoma izifengqo zingasetshenziswanga.*

Kuyacaca futhi kusobala ukuthi izinkondlo nobunkondlo bakhiwa futhi busekelwe izithombemagama, izifengqo kanye nesakhiwo.

5.2 Imibono yabacwaningi ngezifengqo.

Baningi ongoti ababhalile bechaza izifengqo. UPollard (umhleli), (1994:296) uthi:

(A) figure of speech (is) a word or phrase used for vivid or dramatic effect and not literally.

UFrye nabanye, (1985:193) bazichaza izifengqo bathi:

An expression extending language beyond its literal meaning. The most common rhetorical figures are simple repetition, parallelism, antithesis, climax, hyperbole and irony.

UPuttenham kuMhleli uFowler, (1995:96) uchaza izifengqo kanje:

A novelty of language evidently estranged from the ordinary habit and manner of our daily talk and writing, and figure itself is a certain lively or good grace set upon words, speeches, and sentences to some purpose and not in vain, giving them ornaments or efficacy by manner of alterations in shape, in sound, and also in sense, sometime by way of surplusage, sometime by defect, sometime by disorder or mutation, and also by putting into our speeches more pith and substance, subtlety, quickness, efficacy, or moderation, in this or that sort tuning and tempering them, by amplification, abridgement, opening, closing, enforcing, meekening, or otherwise disposing them to the best purpose.

Kanti uBarnet, (1964:67) ubeka kanje:

... saying one thing in terms of something else – applying to a thing a word that belongs to something else. Words have their literal meaning, but they can also be used in such a way that something other than the literal meaning is implied. What is literally impossible may, as a figure of

speech, be highly evocative, significant and moving.

UFrye nabanye, (1985:47) bachaza kanje:

.... In earlier times, tropes (figure of speech) were considered as ornaments or embellishments to language.

Izifengqo kungaba igama noma ibinza lamagama okusetshenziswayo kodwa kakusiyona indlela ejwayelekile okusetshenziswe ngayo noma incazelo ejwayelekile eqondiwe. Inhloso enkulu ukuhlobisa ulimi lombhali noma isikhulumi/umkhulumi. Izifengqo zenza umsebenzi omkhulu woku"thinta" izinzwa zolalele. Ezifengqweni sithola ihaba, inhlonipho, ukuqhathanisa, ukuhambisana, uvuthondaba nebohlo.

Ezibongweni zeNkosi uDingane, uJiyane uyasenzela impela lokhu okuchazwa abacwaningi, izifengqo.

5.3.1 Ihaba

UCuddon, (1976:316) ulichaza ihaba kanje:

A figure of speech which contains an exaggeration for emphasis.

Isichazimazwi, "The Oxford Paperback Dictionary", (1994:392) sithi sona:

An exaggerated statement that is not meant to be taken literary.

UMsimang, (1986:20) uchaza ihaba abuye anikeze isibonelo kanje:

Lapha imbongi iyeqisa ekuchazeni kwayo. Kungenzeka ukuthi abantu bebaningi, kokunye babe ikhulu noma kweve. Imbongi isizothi bangangoZulu eya emakheni. Awu! Sekuyihaba lelo. Labo babebaningi ngokudidayo, babeyizinkulungwane.

Kanti uMaphumulo kuDonda, (1999:256) ulichaza kanje ihaba:

Lokhu kungukunweba inkulumo, yandiswe ngokwenza lokho okukhulunywa ngakho kube kukhulu kunobuqiniso bakho – intuthwane ibonakaliswe isiyindlovu.

Olimini lwethu isiZulu esilukhuluma nsukuzonke siyasisebenzisa lesi sifengqo. Siyaye sisho sithi: "Ngafa ukoma" noma sithi "Inyoka igcwele indlu" sibuye sithi: "Ngifile indlela ngiya komalume ehlanzeni".

Uma sithi: "Ngafa ukoma" kanjalo noma "Ngifile indlela ngiya komalume!". Asikho nesincane isimo sokugula noma-ke sokufa. Umkhulumi usho into engasondele neze neze ekufeni nokho esingakuphawula ukuthi uyaphumelela ukuthi imizwa yomlaleli ithinteki athole ukuzwelwa, sakheke isithombe sokuthi umkhulumi uke wathwala kanzima. Kanjalo nakulesi simo senyoka "egcwele indlu" umlaleli uyethuka ngeke nje ahlale phansi kodwa anyakaze kwakhiwe intulo lokuyolungisa lesi simo sendlu esigcwele inyoka.

Lesi sifengqo, noma sisisebenzisa nje kalula, ngoba sisenkulumeni yansukuzonke kubakhulumi bolimi lwesiZulu kodwa sinokuthinta imizwa nokwakheka kwesithombe okujulile kumZulu.

UJiyane uyasisebenzisa isifengqo lesi uma ebonga iNkosi uDingane. Ake simbheke kuNyembezi, (1958:47) ethi:

*Indlovu lekulala kungqwambayiya,
ezinye ziyakulala, ziyathokoza.*

UJiyane lapha ubiza iNkosi uDingane ngendlovu. Indlovu siyayazi ubukhulu bayo ngomzimba, inkulu indlovu. Isidalwa esiyindlovu sikhulu kakhulu ukuthi singaqhathaniiswa nesidalwa esingumuntu. Noma thina bantu sinakho konke ikakhulu ngesikhathi seNkosi uDingane kodwa sasingeke sibhekane nendlovu ngokulwa ngoba imikhontwana kwakungazibhizela nje.

Uyabuqongisa lobu bumbongi bakhe uJiyane uma esethi: "lekulala kungqwambayiya" ngoba siyazi ezinye izilwane azilali ubuthongo. Akesithathe izinkomo lezi esizifuyile njengoba singasho nje ukuthi zilele kodwa sithi ziqulile njengoba siyaye sizibona zentshisa kanjalo nendlulamithi nayo indlovu ngoba ngalesi sakhiwo somizimba wayo uma ike yaquba ngeke iphinde ivuke ime ngemilenze yayo.

UJiyane ubuye abize iNkosi uDingane, kuNyembezi, (1958:46) athi:

*UMziziny' ungamathunz' ezintaba,
UFipha luyindlov' enamanxeba,
ULuhlaza lwanga yinyongo yenyamazane.*

Nalapha iNkosi uDingane ubizwa "ngendlovu enamanxeba". Sithe laphaya ngenhla "ngifile indlela eya komalume ehlanzeni". Ukuthi ngifile – inkathi edlule. Kanti pho uma sengifile ngikhuluma kanjani? Kanjalo-ke nalapho uma "indlovu inamanxeba" ingawathathaphi?

Indaba yokubizwa kweNkosi uDingane ngendlovu kakugcini kuJiyane njengoba uma sikhuleka emakhosini oHlanga sithi "Wena WeNdllovu! Bayede". Onke amakhosi akwaZulu ayizindlovu.

Namanje amakhosi oSelwa abe ebizwa ngendlovu njengoba sithola iNkosi uShaka ebongwa kuthiwa kuNyembezi, (1958:23):

*Indlov' ethe imuka,
Babeyilandel' abakwaLanga,
Ibuyis' inhloko yadl' amadoda.*

Kanjalo neNkosi uCetshwayo uyabizwa ngendlovu kuNyembezi, (1958:90)
kuthiwe:

Indlov' enesihlonti

UJiyane ubuye abonge iNkosi uDingane kuNyembezi, (1958:50) athi:

*Obhambath' iNgome phezulu
Zaphum' izinkomo zikaBheje zamlandela,
Ziphume zimnqini zonkana.*

Ukubhambatha ibizo elisendleleni esasenzo elisuselwa esenzukuthini esinhlamvumbili – bhamba. Ukubhamba ukushaya ikakhulu umuntu ongasengane, eshaya futhi ngenduku yehliswa emahlombe emzimbeni. INgome intaba engapha phakathi kwakaNongoma neFilidi. UNyembezi, (1958:59) uyibeka kanje indaba yaseNgome:

ENgome kukhona umhume lapho uBheje wakwaKhumalo wayecasha khona uma 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 abesecaca 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. UShaka wathi awugawulwe lowo muthi. Akuqondakali-ke ukuthi Bheje ndini wehla kanjani lapho.

UDingane uthabatha ubukhosi nje uyaphila uBheje. Yaphuma-ke impi kaDingane iyohlasela uBheje. Yabuya naye nezinkomo zakhe.

Intaba nomhume izinto zemvelo. Imvelo isidalwa esingumuntu neNkosi imbala ayinamandla okuyinqoba nokuyiguqula. Sithola imbongi uJiyane enikeza iNkosi uDingane amandla okwenza umathanda ngaphezu kwemvelo, umhume iwubhaxabule uthule, uthobe, inqobe, ithathe izinkomo. Siyithole iNkosi uDingane iyindlovu isilwane esizehlula zonke izidalwa.

Ake siyibheke futhi imbongi inikeza iNkosi uDingane amandla phezu kwemvelo kodwa manje amanzi. Ithi imbongi kuNyembezi, (1958:48):

*Ibhaka lamanzi lawoNdikidi,
Lisibekel' izinkomo zamaSwazi zanyamalala,
Nezimpondonde zanyamalala,
NoNgwane kaZikode wanyamalala.*

Intaba (izintaba) nemifula izinto zemvelo ezibalulekile ngoba aziguquki futhi azishabalali, ziyohlala zikhona njalo kuze kuphele umhlaba. Isihlabelelo samaLuthela, (1991:6) sithi:

*Lingakabi nazintaba,
Ungakenzi namhlaba,
Nkulunkulu oyinqaba,
Wawuvele wakhona!
Nsuku ziyinkulungwane,
Kanti kuwe lunye zwi
Kuzo izinkulungwane
Uyinsik' emiyo, ngqi.
(Ihubo 13).*

Lokhu kucacisa ukuthi izintaba zindala.

UJiyane usenza sibuye sikhumbule imbongi yeNkosi uSenzangakhona, kuNyembezi, (1958:13) uma ekhuluma ngentaba nomhume kanye nebhaka amanzi nomfula, ithi:

Uthe wakulala wangangemifula,

Uthe ukuvuka wangangezintaba.

Ezintweni ezidaliwe ezendleke emhlabeni ayikho ebude bayo bungalinganiswa nomfula, isibonelo lapha kwelikaMthaniya uThukela. Uma futhi sesibheka izintaba singathatha ezoKhahlamba. INkosi uSenzangakhona mude umlando futhi uphakeme njengoba yaba umzali wombumbi wesizwe samaZulu. IsiZwe samaZulu sikhulu futhi siphakeme.

INkosi uDingane uyibhaka lamanzi. Imbongi iyaxhumana nabangasekho, ibone nemibono ezayo, iyakwazi ukubhula, iyisangoma, ibona ingomuso, ibona kukhona ukunyamalala kwezinkomo, umnotho, ibona kukhona ukunyamalala kwababulali bayo izitha, amaSwazi kumbe nokunyamalala kwamandla abamhlophe, uguquko lwale minyaka esiphilayo kuyo.

Sibuye simuzwe uJiyane kuNyembezi, (1958:48) ethi:

*Ngikhuluma nje nanamhla
Akuphekwa kwaMashobana.*

Kusemuva kokuhlasela kweNkosi uDingane kwaMzilikazi lapho afike wathumba nezintombi oNginani namakhosikazi oNsizwana, unina kaMzilikazi, unina kaMzilikazi, okwaholela ekutheni bangabibikho abaphekayo. Siyazi ngesiZulu siyaye sithi "ikati selilala eziko" noma "angisakwazi nokuthi mbibi". Lezi izisho eziyihaba. KwaMashobana babe besele abesifazane ababepheka ngoba phela akukho muntu owayengaphila kungasaphekwa ngempela. Ingani nanamhla uzalo lukaMzilikazi lukhona eZimbambwe.

5.3.2 Inhlonipho

Isichazimazwi i-The Oxford Paperback Dictionary, (1994:273) siyichaza kanje inhlonipho:

A mild or roundabout expression substituted for one considered improper or too direct.

Kanti uCuddon, (1976:245) yena uchaza athi:

The substitution of mild and pleasant expression for a harsh and blunt one, such as 'to pass away' for 'to die'. Euphemism has become the bone of much writing in the 20th century, especially in the jargon language of sociologists, educationists and bureaucrats.

UFrye nabanye, (1985:179) bona bathi:

Greek for 'good speech' an attractive substitute for a harsh or unpleasant word or concept, figurative language or circumlocution substituting an indirect or oblique reference for a direct one.

UZulu nabanye, (1989:105) bachaza kahle kanje bona:

Lesi sifengqo sisho ukusetshenziswa kwegama elithambile nelikhombisa inhlonipho esikhundleni segama elingahle lilumele kwabaningi ngenxa yokugagula kwalo.

Umsebenzi wesihlonipho osemqoka ukuthambisa umoya ongemukeleki kahle kubantu, njengomoya wovalo, wokuthukuthela, wokudabuka, njalonjalo.

Bonke laba bacwaningi esibacaphunile ngenhla basichaza isihlonipho njengesithambiso. Lokhu kuhambisana kahle nolimi lwethu lwesiZulu ngoba kundlimi lokuhlonipha. EsiZulwini umakoti akaziphimisi izinhlamvu ezisondele emagameni oyisezala njengokuthi nje uma uyisezala kunguDlanini yena usezothi

ukudla ukumaya kanjalo futhi uma igama lisondele emanzini yena usezothi amanzi amada noma amacubane.

AmaZulu asakuqikelelayo ukuhlonipha nanamhla awasho ukuthi igatsha noma imbongi ngoba ehlonipha uMntwana wakwaPhindangene kanjalo neSilo samaBandla onke kodwa athi iziko kanjalo futhi nenyosi. Amagama ahlonishwayo uGatsha noMbongi. Kakugcini lapho kodwa nezitho nezenzo ezithile kazigagulwa kodwa ziyahlonishwa. Akushiwo ukuthi umuntu omdala udakiwe kodwa kuyahlonishwa kuthiwe udlile noma uginge ithodlana. Akushiwo ukuthi iwele libulewe kodwa kuthiwa lendile kanjalo futhi iNkosi ayiguli kodwa iyadunguzela kanti kayifi kodwa iyakhothama futhi ayingcwatshwa kodwa iyatshalwa.

Sithola kwinhlonipho kukhona ukuhlobisa okuthile kwamagama, iNkosi ingaguli, ingafi futhi ingalahlwa noma ingcwatshwe. Ukutshalwa lokhu kuchaza indaba yokuthi iNkosi ihlala iguquguquka kodwa iyodwa nje. Kusetshenziswa amagama azothile.

Sithola lapha kwinhlonipho kusebenza ubusoka bokugwema amagama agagulayo abonakala ukuthi angase alumele kwabaningi njengokuthi nje "umuntu ufile" kodwa sithi "usethule" noma "usedlule kulomhlaba".

Ake sibheke uJiyane ebonga uDingane kuNyembezi, (1958:47) ethi:

*AbakwaMashobana belelesile,
Bazibukul' itshe linemamba,
Sebejiyelwe nokulisibekela.*

Igama ukulelesa lihlonipha ukuthi umuntu ugile umhlola, wenze icala elibi, icala angabulawa abulawe le lona. Kulesi sigameko uMzilikazi kade ethunywe iNkosi uShaka ukuthi ayohlasela namabutho aphanze nezinkomo okwathi uma sebebuya, wathatha umhlambi wawugodla wangawuyisa eNkosini uShaka.

Isenzo esibi lesi esenza afunelwe ukubulawa. Isimo samphoqa uMzilikazi ukuthi abaleke kwaZulu. Empeleni lapha igama ukulelesa ligweme igama ukweba isenzo sobusela, ukuntshontsha.

Sibuye simuzwe uJiyane kuNyembezi, (1958:51) ethi:

*Inzima eyiwukwena komkhumbane,
Khona kwena kungafakwa lunyawo
Kunjengamanz' aseMkhumbane,
Won' angafakwa lunyawo.*

Ukwena kusho indawo enotshani okungahambeki kuyo ngoba kungase kube khona izinyoka. Umeno isikhotha esisegcekeni, esingabukeki kahle noma endleleni okuhanjwa kuyona manje kwesatshwa izinyoka kanye namazolo uma kusekuseni ehlobo. Endleleni nasegcekeni kwabe kukhanyiswa ngandlela thize.

Lapha imbongi iqondise emzini weNkosi uDingane owabe ubizwa ngoMgungundlovu eduze nawo okwabe kukhona umfula uMkhumbane. Kule ndawo kwabe kungahambeki ngoba ilapho kwakulahlwa khona izidumbu zabantu ababebulewe. Ngakho kwabe kwenile. Kukhona amathambo abantu. UZulu nalapho kukhona indle yabantu uyagwema khona athi kwenile noma athi kunameva.

Imbongi-ke lapha ithi kuyesabeka lapha eNkosini uDingane. Siyaye sithi uma umuntu esatshwa enolaka. "Alufakwa lubuya nodaka" nakuyo iNkosi uDingane kuthiwa ukufa kuseduze kwabaseduze nayo. Nayo iNkosi uDingane wayebabulala abantu njengoba sizwile ngabafowabo ukuthi wababulala bonke.

5.3.3 Isiqhathaniso

UCUddon, (1976:154) usichaza kanje isiqhathaniso:

The juxtaposition of disparate or opposed images,

ideas, or both, to heighten or clarify a scene, theme or episode.

UFrye nabanye, (1985:123) bona bachaza bathi:

(contrast) Latin for "standing against" images, ideas, or other literary elements standing in opposition to one another, or considered for their differences. In rhetoric contrast is frequently paired with comparison as a device for explanation and clarification.

UMaphumulo noThwala, (1992:92) nabo bayavumelana nalaba bacwaningi abangenhla uma bebeka kanje:

Isiqhathaniso sisho ukumiswa kwamazwi enkulumo aqhathaniswe ngenhlela yokuthi aphikisane. Lapha kubekwa igama noma umqondo ukuba uphikisane nomunye otholakala kumshwana oncikile ukuze kugcizelelwe ukuqhathanisa.

Bayavumelana lapha laba bacwaningi uma bethi imbongi iqhathanisa izinto ezimbili ezingafani kodwa kube kukhona ezifana ngakho. Lapha injongo ukugcizelela umqondo wokuqophisana phakathi kwezimo ezimbili ezenzeka ngokulingana.

Ngamafuphi nje singathi esiqhathanisweni sithola kukleliswe imiqondo emibili eqophisanayo ngenhloso yokugqamisa ukuqophisana kwayo. Siyaye sithi esiZulwini:

*Koko muntu nwayinwayi
kokwakho gongo.*

Lapha siqonde ukuthi umuntu oncishanayo obonakala esondela ezintweni zabanye kokunye ngokucela, kokunye ngokuzigaxa nje kodwa uma sekuyiwa kokwakhe uyangoqa.

Ake simuzwe-ke uJiyane ebonga iNkosi uDingane kuNyembezi, (1958:47) lapho ethi khona:

*Indlovu lekulala kungqwambayiya
Ezinye ziyalala ziyathokoza.*

Ukulala kungqwambayiya kuchaza ukuphazamiseka uma ulele, ulokhu ukhathazeka uqwasha kanti ezinye izindlovu ziyalala kahle kanje zingaphazamiseki. Lapha sivezelwa ukuthi iNkosi uDingane akazange akuthole ukukhululeka nokuntanasa kule minyaka eyishumi nambili ayibusayo (1828 – 1840).

Kwadingeka ukuthi “agudluze” abantu abaseduze naye. Wabona ukuthi ngeke akhululeke uma abafowabo, esibabalele eshumi nesihlanu, besaphila kusukela kuyena uMhlangana. Awukwazi ukuthokoza uma abantu obesabayo beseduze nawe bekuhaqile. Abehli ubuthongo.

Kwadingeka ukuthi abulale izinduna ezinkulu zakwaZulu kusukela kuyena uMbopha kaSithayi. UDlomo, (1936:23) usibekela kanje ngeNkosi uDingane:

*Wathi ukuba asithathe isikhundla sobukhosi bakwaZulu
uDingane waqala ukuqalaza ngapha nangaphaya.
Wasebulala bonke abafowabo nalezonceku ezabe
zithandwa kakhulu nguShaka, ethi wenzela ukuzivikela
phela ngoba nakhu ebulele uShaka efuna ukumephuca
ubukhosi bakhe.*

INkosi uDingane akazange anethezeke ekubuseni kwakhe ngoba iNkosi uShaka wabe eshilo ekuphangalaleni kwakhe ukuthi bambulala nje kodwa ngeke baze balibuse ngoba ziyeza izinkonjane ezimhlophe abanye bathi ezindiza phezulu.

Uma iNkosi uShaka ikhomba izinyoni ezindiza phezulu kasithandi ukuthi sivumelane nombono wokuthi wabe eqondise kwabamhlophe, abelungu, kodwa

simbona eqonde abantu abahlakaniphile njengoba sibona namhla kubusa
ukuhlakanipha.

Ubuye athi kuNyembezi, (1958:50):

*USobathintele,
UMalamulela,
Owalamulel' abafazi namadoda,
Walamulel' izintombi namasoka.*

Lapha sithola "ukuqhathaniswa ngendlela yokuthi kuphikisane". Umfazi nendoda izinto ezimbili ezehlukene. Umfazi, noma kuyisidalwa esingumuntu kodwa wehlukile endodeni. Ukwehlukana kwendoda nomfazi kunokuphikisana. Uma umuntu engesiyo indoda ungumfazi kanjalo futhi intombi nesoka. Indoda nomfazi kusezingeni elilinganayo kodwa kwehlukene wena obona iMpumalanga neNtshonalanga kanjalo nentombi nesoka kwehlukene njengaye umfazi nendoda.

Lapha iNkosi uDingane walamula ngokubulala iNkosi uShaka ngoba abafazi bake bathola ithuba lokuba bahlale ndawonye namadoda kwakhiwe imizi. Kanjalo namasoka athola ithuba lokubona izintombi, ashele. Ngesikhathi sokubusa kweNkosi uShaka sabe singekho isikhathi "sokwakha imizi" nesikhathi "sokweshelana" ngoba kwabe kungukundlendemuka, phansi phezulu, kuliwa izimpi.

UNyembezi, (1958:53) uyibeka kanje indaba:

Abantu baqala ukuphefumula kalula lapho sekukhothame iNkosi uShaka, bethemba nokuthi nokubulawa kwabantu akuzufana nakuShaka. 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

Abuye futhi uJiyane kuyena uNyembezi, (1958:51) athi:

*Singquma khuluma bukuzw' umoya
Abaseyitheni nabasekhaya.*

Isitha akufanele sibe sekhaya kodwa singaphandle kwekhaya. Yingakho nje neNkosi uDingane aqala ngabakwabo wababulala. Wabe ebona ukuthi sikhulu isilingo kubona sokuthi bambulale befuna nabo ukubusa njengoba naye abe enzile ebulala umfowabo uShaka. Sithola lapha kukleliswe kwaandelana okuqophisanayo eyitheni nasekhaya.

Siyamthola uJiyane eliveza leli su lokuqhathanisa kuNyembezi, (1958:47):

*Izicuvez' azimhlabang' eya phambili
Zalibal' ukumbuk' izinyawo,
Zathi siyakumhlab' esegoduka.
Kuth' esegoduka zase zilibele
Ukubamb' izingxangxa semfuleni.*

Siyakwazi futhi siyawubona umehluko phakathi kokuya phambili nokugoduka. Uma uya phambili yilapho ubheke khona, yilapho uyofuna into ethile khona kodwa uma usuyizuzile into leyo uyagoduka uye ekhaya. Sithola imbongi isebenzisa imishwana njengoba abacwaningi uFrye nabanye bethi "... elements standing in opposition to one another or considered for their differences" kanjalo noMaphumulo noThwala uma bethi "igama noma umqondo ukuba uphikisane nomunye otholakala kumshwana oncikile ukuze kugcizelelwe ukuqhathanisa.

Kungesikhathi lapha iNkosi uDingane ikhiphe amabutho ayo eyohlasela kwaMzilikazi. Ngesikhathi isaya phambili kwaMzilikazi iyohlasela izichwe zathi, hhayi sizobonana sebebuya, kodwa futhi uma sebegoduka beza ekhaya kwaZulu zakhomba izanya.

Siyasithola futhi esinye isiqhathaniso kuyena uNyembezi, (1958:51) uma ethi uJiyane:

*Mlung' ungapshesheya komfula
Omuny' enganeno kukaMpehlela
noMaqhwakazi.*

Ingaphesheya nenganeno ukuqhathanisa isimo sendawo. Lapha kuqondwe ummfula uThukela kanti unganeno kwezintaba uMpehlela noMaqhwakazi. Isigodlo seNkosi uDingane lesi esinganeno uMgungundlovu. Abanye abelungu babe ngaphesheya koThukela kanti abanye bese duze nomuzi weNkosi uMgungundlovu.

5.3.4 Ukuhambisana

UScott, (1939:218) ukuchaza ukuhambisana kanje:

*It is the similarity of construction
or meaning of phrases side by side.*

Kanti uCuddon, (1976:480) yena ubeka kanje:

*Parallelism (in Greek means alongside one another)
a very common device in poetry and not common
in the more incantatory types of prose. It consists
of phrases or sentences of similar construction and
meaning placed side by side balancing each other.*

UScott noCuddon bayavumelana uma bekhuluma ngezingxenye zemisho noma imisho efananayo ngencazelo nesakhiwo futhi imelene emishweni.

UJiyane uma ebonga iNkosi uDingane uyasenzela leli su lokuhambisana kuNyembezi, (1958:47):

*Inkom' ekhal' osizini kwaNhlapho,
Umlomo yawubhekisa kwaZulu,
Izizwe zonke ziyizwil' ukulila,
Yezwakala kuNhlapho, kwaMlambo,
Iye yazwiwa ngamaNtungw' akwaKhumalo,
AmaNtungw' odw' esab' ukumehlela.*

Ukukhala nokulila kusho into eyodwa kanjalo futhi nesakhiwo siyefana njengoba igama ngalinye linezinhlamvu ezintathu kanjalo futhi izenzo ezisendleleni esabizo: ukulila/ukukhala.

5.3.5 Uvuthondaba

UMsimang, (1990:88) uthi ngovuthondaba:

*Lapha kuba nochungechunge lokwenzeka kwezinto
Ngezinga eliya ngokuya likhuphuka, lijija, liya kuvuthondaba.*

Ngale ngokuthi uvuthondaba sijwayele ukuluthola ezindabeni, kodwa nazo ezinye izimbongi ziyasenzela kahle lokhu. Yena kanye uMsimang, (1990:19) uyasenzela uvuthondaba enkondlweni esihloko esithi: "Inkondlo yezingqalabutho" uma enza kanje:

Ngema, ngalalela, ngashay' ihlombe.

Siyabona ukuthi umhayi wenkondlo lapha waqala wema, emva kokuba esemile walalela kodwa kakugcina lapho kodwa naye wacina eseyingxenye yalokhu okwakwenzeka ngoba wacina esekushayela ihlombe.

UJiyane, ezibongweni zeNkosi uDingane, uyasenzela uvuthondaba. Ake simbheke kuNyembezi, (1958:47):

*Bantu ninemihlobo ngaseNsingweni,
Gijimani niyotshen' abakwaMashobana,
Nifike nithi lukhulu, luyeza, luyanyelela,
Silufanisa noPhunga noMageba.*

Lapha iNkosi uDingane yabe ithumela amabutho ayo ukuba ayohlasela kwaMzilikazi. UMzilikazi wabe elelesile wabaleka nezinkomo zeNkosi yamaZulu, uShaka. INkosi uShaka wakhothama engakaziphindiseleli kuMzilikazi ngalesi senzo ngakho-ke uma uDingane esebuthathile ubukhosi sekufanele aqedele izinhlelo zikaZulu. Imbongi-ke yabe ibongela uma amabutho esephuma eyohlasela. Imbongi yabe yazi konke nokuthi isizwe sidinwe kanjani. UJiyane wabe azi ukuthi impi ezophuma iyohlasela inkulu nokuthi ihlasela kuphi nokuthi ayitatazeli ngoba iyazi ukuthi izonqoba.

UJiyane ubuye ayiphinde futhi into yovuthondaba kuNyembezi, (1958:52) athi:

*Ngalala ngidlile nangakusasa,
Nanqalwasomhlomunye.*

Ngolimi lwethu, olungesilona olobumbongi, uJiyane uthi:

*Ngalala ngidlile namhla,
Ngolala ngidlile nakusasa,
Ngidlile futhi nangomhlomunye.*

UJiyane wabe eyimbongi ngakho-ke iNkosi yabe imxhoshisa ngezinkomo ngalo msebenzi. UJiyane wabe ebona imfuyo yakhe yanda okwabe kumnikeza iqiniso lokuthi ngeke akweswele ukudla. Uma ekhuluma ngekusasa nangomhlomunye uqonde esikhathini esizayo.

5.4 Isiphetho

UJiyane ubonakala ephumelele ukusebenzisa lezi zifengqo ngendlela eyiyo. Izifengqo ngenye insika ebalulekile emsebenzini, ihaba lingabukeka lizwakale njengolimi lwansukuzonke kodwa lenza umsebenzi obalulekile ezibongweni kanjalo nenhlonipho.

ISAHLUKO SESITHUPHA

6.0 ISAKHIWO SEZIBONGO ZENKOSI UTINGANE

6.1 Isingeniso

Isakhiwo ezibongweni nasezinkondlweni umkhakha obalulekile ngoba iwona mkhakha ozehlukanisayo izibongo nezinkondlo kweminye imibhalo. Izinhlobo zemibhalo zinhlanu. Kukhona indaba, kube khona umdlalo, kube khona indatshana noma indaba emfishane, kube khona ubuciko bomlomo bese kugcina zona izinkondlo nezibongo. Lapha emkhakheni wesakhiwo asibheki nje umlayezo kodwa sigxila ekwethulweni kwawo.

Ekubhekeni isakhiwo sicwaninga imigqa ukuthi yakhiwe kanjani, sibheke izimpawu, sibheke imisindo yokuphindaphinda amagama noma izingxenye zawo. Sibuye sibheke ukwakheka kwezigaba. Lokhu kusiholela ekutheni sicwaninge izakhi.

UZulu nabanye, (1992:87) uchaza kanje:

Uma kukhulunywa ngesakhiwo enkondlweni (ezibongweni) kusuke kuqondiswe ekubumbekeni kwayo inkondlo, ikakhulu lokho umuntu angakubona ngamehlo kuyo inkondlo (izibongo). Ukwakheka kwemigqa yenkondlo, ukwakheka kwezigaba zayo, ukusetshenziswa kwezimpawu zokukhanyisa, konke lokho kuyizingxenye zesakhiwo senkondlo. Nemisindo yokuphindaphinda amagama athile noma izingxenye zawo.

Kufanele sichaze ukuthi sifinyelela kanjani ekutholeni imigqa njengoba izibongo lezi esizicwaningayo kulo msebenzi zabe zingabhaliwe emabhukwini kumbe emaphepheni. Empeleni uma ulalele umuntu ekhuluma noma exoxa, kulula

ukuzwa ukuthi lapha kudingeka lolu phawu, kungaba ikhefu, ungqi, umbuzo, umbabazi. Kulula futhi nokuzwa ukuthi manje usengena kwesinye isigaba noma esinye isihlokwana eza naso manje. Lokhu kuba sobala kakhulu uma uzwa imbongi ephusile izihasha izibongo noma ingazange yaya esikoleni.

6.2 Abacwaningi

UCuddon, (1976:227) ubeka kanje ngesakhiwo:

When we speak of the form of a literary work we refer to its shape and structure and to the manner in which it is made – as opposed to its substance or what is about. Form and substance are inseparable, but they may be analysed and assessed separately. A secondary meaning of form is the kind of work.

UNtuli, (1984:188) ubeka kanje:

When the word form is mentioned, we usually imagine some kind of external shape or structure in which the material we are viewing has been organised. While in some categories of art this form is shape in the physical sense, in the other categories form can only be conceived intellectually.

Uma usucubungula isakhiwo asiqondisile kulokho okuqukethwe inkondlo noma izibongo kodwa kuhle sikucacise ukuthi isakhiwo kanye nalokho okuqukethwe inkondlo akwehlukaniseki njengoba izicubu namathambo esidalweni esiphilayo kungehlukaniseki.

UThwala, (2001:15) ucacisa kanje:

... form is an organisation of the parts of a poem (praises – izibongo) into a whole. It is the complete package which has a distinguishable content. Form involves letters, syllables, formatives, words, lines,

stanzas and type. The form of a poem (izibongo) is not independent of its content but serves and emerges from the subject – matter.

Kuyasicacela ukuthi isakhiwo sezibongo noma-ke nje somsebenzi wobunkondlo siqonde ukuhlelwa kwamagama. Amagama ezibongweni ayahlelwa, ayacubungulwa, ayakhethwa ukuze kwakheke umugqa. Kufanele sikugcizelele lokhu ukuthi imbongi isebenzisa obukhulu ubunyoinco ekukhetheni amagama ngezinjongo zokufishanisa nokunika umoya kulo mbono wayo ewubekayo, ewudlulisela esizweni. Imigqa isakhela indima ukuze kwakheke umsebenzi wena obona izicubu zakha izitho ukuze kwakheke umzimba womuntu, kugcine sekuyisidumbu sonke.

6.3.1 Impindwa

Impindwa yigama elisetshenziswa ukusho umugqa othile noma ingxenye yawo, ngasekuqaleni noma ekugcineni, elokhu iphindwa.

UCuddon, (1976:564) uyichaza kanje impindwa:

Repetition is an essential unifying element in nearly all poetry and much prose. It may consist of sounds, particular syllables and words, phrases, stanzas, metrical patterns, ideas, allusions and shapes. Thus refrain, assonance, rhyme, internal rhyme, alliteration and onomatopoeia are frequent in repetition.

UMsimang, (1986:13) uyichaza kanje impindwa:

Lapha siphinda umugqa othile noma ingxenye yawo ekuqaleni noma ekugcineni kwendima enkondlweni. Uma okuphindwayo kubuyiswa njengoba kunjalo kuzo zonke izindima, kugcina sekudale isicefe kuthi ohayayo ezwakale sengathi uhaya umlolozelo, into yokuthulisa abantwana. Abahluzi bathokozela ikakhulukazi impindwa ede ithi ukuguquguquka.

*Kuba nomgqumo omnandi uma imbongi isilokhu ibuyelela
ichaza. Nawe uma ukade unganakile, uze unake, ubone
ukuthi hhayi bo! Kubi manje! Ukuphinda okunjalo, wukuphinda
kokugcizelela.*

UFrye nabanye, (1985:393) bathi bona uma bechaza impindwa:

*Repetition is a restatement, either exact or approximate,
of a sound, word, line, and the like. It is an essential of
rhetorical and poetic emphasis.*

UJiyane kuNyembezi, (1958:48) uyayenza impindwa uma elokhu ebiza iNkosi
uDingane ngoVezi kanje:

*Uvez' uNonyanda
UMgabadel'i,
Owagabadel' inkundla yakwaBulawayo*

.....

*Uvezi wakwaSimanganyawo,
UMBombosh' omnyama*

.....

Uvezi bath' umoya mnandi ngokunuk' inyama.

.....

*Uvez' uyadlala, umhlandl' uvele
Ngokuswela qoqo limsithayo.*

.....

*Uvezi ngimfunyene bemzila,
Ngafike ngamudla,
Kanti ngizifak' iloyi sesiswini.*

.....

*Uvez' owadl' ezivezayo,
Owadl' ezikaManaba nezikaMandeku,
Wadl' ezawoMgqeheni kwaNonkokhela,*

NezasoPhondweni emaNzimeleni.

.....

*Uvezi, yisizwa, kubi
Angahl' athath' isihlang' asihlom' umgobo
Ame ngas' emnyango kwaMpikase,
NakwaBhibhi, kuze kus' evevezela
Engasaalalanga nabuthongo?*

UJiyane uyenze kahle le nto yokusebenzisa impindwa ezibongweni zeNkosi uDingane ezikuNyembezi, njengoba embize ngoVezi kasikhombisa.

Uvule ngokumbiza echaza isigameko sakhe sokugabadela inkundla yakwaBulawayo. Isigameko sokuqala seNkosi uDingane esamphendlela indlela eya ekubuseni. Isizwe sakuthokozela ngoba wabe esiveza, esephula ekubulaweni iNkosi uShaka.

Imbongi uJiyane imbiza uDingane ngoVezi okwesibili imchaza isakhiwo sakhe sithi:

*UMBombosh' omnyama.
(Nyembezi, 1958:45).*

Ize ithi:

UVemvane lukaPhunga noMageba.

Ubuye uJiyane kuNyembezi, (1958:48) ancome isiphiwo sakhe sokuphana uma esethi:

Uvezi bath' umoya mnandi ngokunuk' inyama.

UJiyane kuNyembezi, (1958:48) ubuye amsole ngokubulala abafowabo kanye nasondelene nabo, siqonde nezinduna njengoMbopha ngoba phela ibona abantu abangamvikela ezitheni uma ethi:

*Uvez' uyadlala, umhlandl' uvele
Ngokuswela qoqo limsithayo.*

Ubuye azibeke yena uJiyane esesondelene neNkosi uDingane eseyibonga. Usebenzisa umuntu wokuqala athi: "ngi-".

Abuye asebenzise isenzo:

*... Owadl' ezivezayo
Owadl' ezikaManaba ...
Wadl' ezawoMgqeheni ...*

Eqonde ukuthi "wahlasela"

Siyezwa nokuthi iNkosi uDingane wabe enolaka edinwa aze angalali nobuthongo.

Kuyiqiniso ukuthi kukhona ubuhlobo phakathi kwamahubo nezinganekwane kanye nezibongo nobuthongo.

Imbongi lapha siyithola yenze njengoba siyaye sithole eculweni lase sontweni. Uma kuhutshwa esontweni kuba mnandi uma sekuphindwa lokhu okuyimpindwa kanjalo uma nayo imbongi isihasha, iNkosi kuba nomgqumo ozwakala kamnandi uma isilokhu iphinda, ibonge ibonge ibuye.

Singake sithathe amakholwa aseLuthela uma ehuba ejabule ngezinsuku zikaKhisimuzi kuzelwe iNkosi uJesu ethi:

*Wozani, makholwa, jabulani nonke,
Wozani, wozani eBethlehem!
Nangu umntwana ozalelwe thina!*

*Masiye sikhuleke, masiye sikhuleke,
Masiye sikhuleke eNkosini!*

*LeNkosi enkulu, 'Nkosi yamabandla,
Yazalwa, yazalwa nguMariya,
NguSimakade yen' onguSomandla,
Masiye sikhuleke, masiye sikhuleke,
Masiye sikhuleke eNkosini!*

*Zanini sibonge, sijabule sonke,
Sihube, sihube sisindile!
Kube udumo kuy' uNkulunkulu!
Masiye sikhuleke, masiye sikhuleke,
Masiye sikhuleke eNkosini!*

(Ihubo 81).

Ezinganekwaneni siyayithola impindwa uma sibheka ekaDemane noDemazane ethi: Itshe likaNtunjambili. Amawele lawa ayehlala etsheni likaNtunjambili. Njalo nje uma efuna ukuphuma noma ukungena abe ecula leli culo. Silithola leli culo selilokhu liculwa njalo uma eseqede akade ekwenza noma eseyofuna ukudla. Uma lawa mawele efuna ukuvulelwa abe ehlabela athi:

*Litshe! Litshe! LikaNtunjambili,
Alivulwa ngabantu,
Livulwa izinkonjane,
Zona zindiza phezulu
Ngivulele ngingene!*

UJiyane uyazibeka eqophelweni uma esebenzisa impindwa.

6.3.2 Ukuphindaphinda

Sithola imigqa emibili, emithathu noma nje eminingana iphindwa. Ziningi izindlela zokuphindaphinda.

UMaphumulo noThwala, (1992:102) bachaza kanje:

Ukuphindaphinda kusetshenziswa

*kakhulu ezinkondlweni (ezibongweni).
Ukuphindaphinda kwezinhlamvu,
amalunga amagama kanye nemigqa
uqobo yinto evamile ezinkondlweni
(ezibongweni). Kusemqoka
ukuphindaphinda ngoba kuletha
umgqumo othile enkondlweni
(ezibongweni).*

Ukuphindaphinda kuyimvunulo yomsebenzi wobunkondlo, kuyanonga, kuyahuha, kuyagcizelela. Izimbongi zisebenzisa amaqhinga amaningi ukuvunulisa izibongo, ukunonga ulimi lwazo ezibongweni, ukuhuha abalaleli ukuthi bazilalele.

UJiyane kuNyembezi, (1958:46) wenza kanje:

*Uqambi lankomo,
Ukuba zilahlekile,
Ziyakufa umdlebe kwaSoshangane,
Ezinye ziseMatigulu
Ezinye ziseMkhumbane.*

Imigqa emibili yokugcina iyinto eyodwa ngoba yomibili imifula aMatigulu noMkhumbane futhi yakhelene, incikene kunjalo nje iseduze nesigodlo seNkosi uDingane, eMgungundlovu.

Uyaphinda futhi uJiyane kuNyembezi, (1958:49) ezindaweni eziningana enonga, ehuha, evunulisa izibongo:

*Omunye kunguPiti,
Omunye kunguNoziwawa.
(Nyembezi, 1958:49).*

*Kwasabel' uMdleleni,
Kwasabel' uMakhatha.
(Nyembezi, 1958:51).*

Ubuye enze nje uJiyane:

*Wadl' uPhuzukuhlokoza kumaBhunu,
Wadl' uHwahwini kumaBhunu,
Wadl' uJanomude kumaBhunu,
Wadl' uJanejembuluki kumaBhunu,
Wadl' uMazinyansakansaka kumaBhunu,
Wadl' oSisini kumaBhunu,
(Nyembezi, 1958:49).*

Lapha uJiyane uyaphindaphinda kuze kube imigqa eyisikhombisa. Inhlolo yalokhu ukuphindaphinda ukuthi kulalwe lesi sigameko esikhulukazi. Lesi esinye sezigigaba ezinkulu lapho iNkosi uDingane aqotha khona amaBhunu esigodlweni sakhe eMgungundlovu.

Esinye isigigaba esikhulu futhi esaba impumelelo yilapho iNkosi uDingane ahlasela khona uMzilikazi kaMashobane. Imbongi uJiyane kuNyembezi, (1958:47) uthi:

*Wadl' oNginani kumakhosazana,
Wadl' oNgiyalila kumakhosazana,
Wadl' uNoyipholo engowaseNdinaneni,
Wadl' uNtanase noNozinyanga kwaMashobana.
Wathi bayobon' inkundla yakith' eMgungundlovu.
Wadl' uNsizwazana, unina kaMzilikazi, kwaMashobana,
Waze wafika ngaphakathi kith' eMgungundlovu.
Wadl' uMahabulangweb' isashisa kwaMashobana,
Wadl' uNsimbakaz' emsila lugaju kwaMashobana.
Wadl' uMlomo udlel' emeveni njengembuzi kwaMashobana.
Wadl' uMhlanebeleth' igudu kwaMashobana.
Wadl' uMlomoweziqaba kwaMashobana.
Wadl' uGundanekumitha kwaMashobana.
Wadl' inkom' ikulala kalukhuni khona kwaMashobana.*

Kuhle sikuveze ukuthi nezinye izimbongi zazikwenza lokhu uJiyane asenzele khona ngenhla noma uJiyane simsondeza kuyo le misebenzi.

Siyayizwa imbongi yeNkosi uShaka esikholelwa ukuthi nguyena uJiyane kuNyembezi, (1958:27) ithi:

*Oth' esadl' ezinye wadl' ezinye,
Wath' esadl' ezinye wadl' ezinye,
Oth' esadl' ezinye wadl' ezinye,
Wath' esadl' ezinye wadl' ezinye.*

Sibuye siyizwe futhi imbongi yeNkosi uShaka yenza lokhu kuNyembezi, 1958:25):

*Wamudl' uNomhlanjana ezalwa nguZwid' emaPheleni,
Wamudl' uNqabeni ezalwa ngu-Zwid' emaPheleni,
Wamudl' uMpepha ezalwa ngu-Zwid' emaPheleni,
Wamudl' uDayingubo ezalwa ngu-Zwid' emaPheleni,
Wamudl' uNombengula ezalwa ngu-Zwid' emaPheleni,
Wamudl' uMdandazi ezalwa ngu-Gaq' emaPheleni,
Wamudl' uMntimona ezalwa ngu-Gaq' emaPheleni,
Wamudl' uMpondophumelakwezind' emaPheleni,
Wamudl' uNdengezimashumi emaPheleni,
Wamudl' uNozigaba kaThatho,
Wamudl' uNkayishana eCwecweni.*

INkosi uShaka wabe ehlasela izizwe afike anqobe. Yingakho nje kuthiwa wathi esadla ezinye izizwe wabe edla ezinye. Kanjalo nakuZwide wahlasela wafika waqotha wasizila ngoba uZwide wabulala umuntu abe emkhonzile, uDingiswayo. Ukuhlasela nokubhuqabhuqa uZwide esinye sezigigaba iNkosi uShaka aziwa ngaso kakhulu. Yingakho nembongi igxila lapha iphindaphinda.

INkosi uMpande, nayo imbongi okungase kube nguyena uJiyane, iyaphindaphinda kuNyembezi, (1958:65) ithi:

*Izul' elidume phezu kwamaqongq' omabili,
Laduma lazithath' izihlangu zoMbelebele,
Lazithath' izihlangu zikaBulawayo,
Lazithath' izihlangu zeZinyosi,
Lazithath' izihlangu zoDlambedu,
Lazithath' izihlangu zikaNomdayana,
Lazithath' izihlangu zoMgumanqa.*

Lapha eNkosini uMpande kubalwa amabutho. Siyathola ukuthi lapha ekuphindaphindeni kuhambisana nobukhulu besigigaba. Uma isigigaba sisikhulu kuphindwaphindwa kaningana impela. INjongo ukuthi isizwe sazi ngomlando kanti uma iNkosi isolwa, kubekwa ngamafushane ngolimi oluhloniphayo.

6.3.3 Imvumelwano

UZulu nabanye, (1989:119) uyichaza kanje imvumelwano:

Imvumelwano siyithola ngokuvela kwemisindo efanayo emalungeni athize amagama asemigqeni elandelanayo esigabeni. Umsebenzi osemqoka wemvumelwano ukunandisa inkondlo (izibongo) ngaleyo misindo efanayo ephindwa emigqeni ehlukeni. Yona futhi leyo misindo, uma isekuqaleni kwemigqa, ikhombisa osuke elalele leyo nkondlo ukuthi sekuqala umugqa omusha, kanti uma isekugcineni kwemigqa ikhombisa ukuthi umugqa usuyaphethwa sekuzoqala omusha. Lena yindlela enobuciko yokuqala kumbe ukuphetha imigqa, futhi edala nokubumbana kwemigqa esigabeni.

UMsimang, (1989:7) yena ubeka kanje:

(Imvumelwano) yona itholakala uma imigqa ehambisanayo enkondlweni igcina ngamalunga noma izinhlamvu ezinemisindo efanayo. Ezinkondlweni (izibongo) kuvame imvumelwanosigcino. Iningi nokho nemvumelwanosiqalo.

OFrye nabanye, (1985:397) bayavumelana noMsimang uma kuza kwimvumelwanosiqalo, imvumelwanomaphakathi kanye nemvumelwanosigcino uma bebeka kanje:

Rhymes may also be classified by position. Most rhyme is end rhyme (terminal rhyme), found at the end of poetry. Initial rhyme comes at the beginning, and is sometimes combined with end rhyme, ... Internal rhyme occurs within one line or in successive middles.

The functions of rhyme are essentially four: pleasurable, mnemonic, structural and rhetorical. Like meter and figurative language, rhyme provides a pleasure derived from fulfillment of a basic human desire to see similarity in dissimilarity, likeness with a difference. As mnemonic aid, it couples lines and thoughts, imprinting poems and passages on the mind in a manner that assists later recovery. As a structured device, it helps to define ends and establishes the pattern of couplet, quatrain, stanza, ballad, sonnet and other poetic units and forms. As a rhetorical device, it helps the poet shape the poem and the reader understand it.

Ake sibheke uJiyane kuNyembezi, (1958:45) ukuthi uyiveza kanjani imvumelwanosiqalo:

*UVemvane uPhunga noMageba,
UVemvan' olumabal' azibhadu,
Ngibe ngiyaluthinta lwahwaqabala,
LunjengolukaPhunga waseBulawini,
LunjengoVuma kubangoma.*

Ubuye futhi uJiyane kuNyembezi, (1958:46) athi:

*USela lintongande lawoBaleka,
Lithath' umshiza lawetshatha,
Lyawugalela ngaw' emaNkenganeni.*

Siyathola imvumelwanosigcino uJiyane esenzela yona kuNyembezi, (1958:49) lapho ethi:

*Ibhaka lamanzi lawoNdiki,
Lisibekel' izinkomo zamaSwazi zanyamalala,
Nezimpondonde zanyamalala,
NoNgwane kaZikode wanyamalala.*

Sisithole isibonelo semvumelwanomaphakathi uJiyane eenza kuNyembezi,
(1958:45) lapho ethi khona:

*Obuz' amanz' eMbozamo, andukuwela
Amanzi eMbozam' osal' ebabaza.
Owel' iMbozam' umntakaJama,
Wawel' iMbozamo kwashiziziba.*

Le mvumelwano uJiyane ayenzile lapha ezibongweni zeNkosi uDingane zenza izibongo lezi zizwakale kahle futhi zibe nomgqinqo nesigqi esizwakala kahle.

6.3.4 Ukuxhumana

UMsimang, (1986:14) uchaza athi ngokuxhumana:

*Leli yisu lokuxhumanisa imigqa emibili noma
Engaphezulu kwamabili ngokuphinda igama
elithile noma ingxenye yalo. Ziningi izindlela
zokwenza lokhu. Kokunye igama eliphindwayo
libasekuqaleni kivalowo nalowo mugqa bese sithola
ukuxhumanasiqalo kokunye kuphindwe amagama
asekugcineni bese sithola ukuxhumanasigcino.*

UZulu nabanye, (1989:122) bakuchaza kanye ukuxhumana:

*Ukuxhumana kusho ukuphindwa kwegama noma
isiqu salo ezindaweni ezithile emigqeni elandelayo
ukuze kudaleke ukuxhumana kwemiqondo phakathi
kwaleyo migqa.*

Kusobala-ke ukuthi ukuxhumana ukuphindwa kwegama noma ingxenye yalo emgqeni olandelayo njengoba abacwaningi abangenhla bebeka. Kulo msebenzi kaJiyane sihlatsywa umxhwele indlela asenzela ngayo ukuxhumana okuyinxemu kuNyembezi, (1958:48) uma ethi:

Uma sicubungulisisa le migqa esezibongweni zeNkosi uShaka ngenhloso yokucwaninga ukuxhumana sithola ukujula nobuhle obuyisimanga:

1 2 3 4 5
 Oth' esadl' ezinye wadl' ezinye,

6 2 3 4 5

Wath' esadl' ezinye wadl' ezinye,

1 2 3 4 5

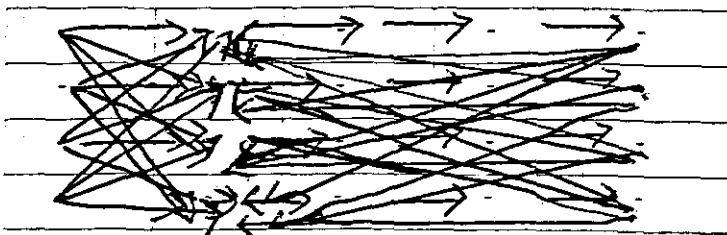
Oth' esadl' ezinye wadl' ezinye,

6 2 3 4 5

Wath' esadl' ezinye wadl' ezinye.

1	2	3	4	5
6	2	3	4	5
1	2	3	4	5
6	2	3	4	5

a	b	c	d	e
f	b	c	d	e
a	b	c	d	e
f	b	c	d	e



Njengoba imidwebo ivumelana ixabanisile ikhomba la ikhombe le ibeka sona

ngempela isimo esasenzeka ekubuseni kweNkosi uShaka. INkosi uShaka wabe edla ezinye ebe esadla ezinye, ubuye abizwe ngogasane.

Imbongi iveza umgqumo oselimini kodwa onikeza isithombe esabe senziwa amabutho enkosi. Amabutho abe ehlasela lesi isizwe afike anqobe adle izinkomo isizwe leso esinqotshiwe singene ngaphansi kombuso wakwaZulu. UZulu wabe ehlasela ngapha afike anqobe adle, ashone ngapha afike anqobe adle.

Ukuphindaphinda lokhu kwakha isithombe esicacile bha kubalaleli esikuthatha njengezinga eliphakeme lobu mbongi nobunkondlo.

Sibona umugqa uphinda amagama asesebenzile:

1 2 3 2 3
 Oth' esadl' ezinye wadl' ezinye

1 2 3 2 3
 Wath' esadl' ezinye wadl' ezinye

1 2 3 2 3
 Oth' esadl' ezinye wadl' ezinye

1 2 3 2 3
 Wath' esadl' ezinye wadl' ezinye

Oth' Wath'	esadl'	ezinye		
1	2	3	2	3
1	2	3	2	3
1	2	3	2	3
1	2	3	2	3

Sinamabhokisana amele amagama angamashumi amabili kodwa ngempela imbongi isebenzise amagama amathathu.

Oth' noma wath'	ezinye	wadl'
1	2	3

Uyasenzela futhi ezinye izinhlobo zokuxhumana uJiyane uma ethi:

- a) Ebigezwa uDukuza neNkisimana,
Beyigeza bebheke kithi kwaZulu,
Nanamhlanje abanini Mbozama basamangele,
Kumangel' uManqondo wakwaShiyabanye,
Kwamangal' uPhampatha wakwaNkisimana.

Abuye axhumanise kanje:

- b) UNdab' ugijime ngokhal' olude, olubanzi,
Eya koMzilikazi kaMashobana,
AbakwaMashobana belelesile,
Bazibukul' itshe linemamba.

Aphinde athi:

- c) UMvus' omnyama wawoSikhakha,
Ovusel' abant' ukuhlatshwa.

Sigcine uma esethi:

- d) Ibhaka lamanzi lawoNdikidi,
Lisibekel' izinkomo zamaSwazi zanyamalala,
Nezimpondonde zanyamalala,
NoNgwane kaZikode wanyamalala.

Okuma kanje emidwebeni.

a)

-	-	-	-
-	-	-	-
-	-	-	basamangele
Kumangel'	-	-	
Kwamangal'	-	-	

b)

-	-	-	-
-	-	kaMashobana,	-
abakwaMashobana	-	-	-
-	-	-	-

c)

UMvus'	-	-	-
Ovusel'	-	-	-

d)

-	-	-	-
-	-	-	zanyamalala,
-	-	-	zanyamalala,
-	-	-	wanyamalala.

6.3.5 Ifanangwaqa

UGilgillan noScheffler, (1995:164) bachaza kanje:

(Alliteration) is the repetition of the same letter or sound in a sequence of words. The recurrent sound usually occurs at the beginning of a word.

UCuddon, (1976:27) uyavumelana noGilgillan, ababeke ngenhla, uma yena ethi:

A figure of speech in which consonants, especially at the beginning of words or stressed syllables, are repeated.

UMaphumulo noThwala, (1992:103) babeka kanje:

Ufanangwaqa usho ukuphindaphinda ongwaqa abafanayo emshweni owodwa. Lokhu kungukudlala njena ngongwaqa abathile ukuze kuvele isigqi noma umgqumo othile emigqeni.

Ake sibheke lesi sibonelo sikaJiyane uma ebonga iNkosi uDingane kuNyembezi, (1958:47) ethi:

*Inkom' ekhal' osizini kwaka Nhlapho,
Umlomo yawubhekisa kwaZulu,
Izizwe zonke ziyizwil' ukulila,
Yezwakala kuNhlapho, kwaMlambo,
Iye yezwiwa, ngamaNtungw' akwaKhumalo,
AmaNtungw' esabukumehlela.*

Lapha uJiyane usinikeze ungwaqa u -z-. UJiyane lapha udlala ngalo ngwaqa ukusakhela isigqi kanye nomgqumo okuyinto ebalulekile ezinkondlweni nasezibongweni.

6.3.6 Ufanankamisa

UFrye nabanye, (1985:52) babeka kanje:

Assonance is a repetition of middle vowel sounds: fight, hive, pane, make. Assonance, most effective on stressed syllables, is often found within a line of poetry, less frequently it substitutes for end rhyme.

UCuddon, (1976:60) uyichaza kanje:

Sometimes called "vocalic rhyme", it consists of the repetition of similar vowel sounds, usually close together, to achieve a particular effect of euphony.

Isichazimazwi i-The Oxford Paperback Dictionary, (1994:45) sinikeza le ncazelo:

Resemblance of sound between two syllables, a rhyme depending on similarity of vowel sounds in syllables that do not form a complete rhyme or in consonants only.

UGilfillan noScheffler, (1990:160) bona bathi:

Assonance is the repetition of similar vowel sounds in a sequence of words.

Kanti uMaphumulo noThwala, (1992:103) bona bathi ngofanankamisa:

Ufanankamisa kusho ukuphindaphindwa kwemisindo yonkamisa abafanayo emagameni amabili noma angaphezulu kepha ahlukene. Lokhu kuphindaphinda kwenzeka konkamisa kuphela hhayi kongwaqa abatholakala kulawo-magama. Ukuphindeka konkamisa kwenza umsindo omnandi kanti nenkondlo (izibongo) kuyinika isigqi esithile.

Ake sibheke lesi sibonelo kuNyembezi, (1958:50) lapho uJiyane ethi khona:

*USobathintele,
UMalamulela,
Owalamulel' abafazi namadoda,
Walamulel' izintombi namasoka.*

Singabuye futhi lesi sibonelo kuNyembezi, (1958:46) uma uJiyane ethi:

*Isizib' esiseMavivane, Dingane,
Isizib' esinzonzo, sinzonzobele,
Siminzis' umunt' eth' uyageza,
Waze washona nangesicoco.*

Aphinde futhi uJiyane kuNyembezi, (1958:45) athi:

*Obuz' amanz' eMbozamo andukuwela,
Amanz' eMbozam' asal' ebabaza,
Owel' iMbozam' umntakaJama,
Wawel' iMbozamo kwashiziziba.*

Sibuye simthole uJiyane kuNyembezi, (1958:49) ethi:

*Wamfamfatha wakhafula,
Wathi bayababa kabananyongo,*

Uma imbongi ibonga iNkosi isuke ingamile nje kodwa isuke iphume yathi qekelele emabuthweni futhi yehla yenyuka igxumagxuma igiya ishaya ihhawu.

Ngesikhathi yehla yenyuka, kudaleka isigqi nomgqumo. Yikho lokhu kanye okuvusa usinga emabuthweni ikakhulu uma esechelwe ngezintelezi.

6.3.7 Ifuzamsindo

I-Elements of literature, (1993:313) ichaza ifuzamsindo ithi:

One way poets creates images of sound is through Onomatopoeia or words that echo the sounds they refer to. Onomatopoeia is an important element in creating the music of poetry.

UMaphumulo noThwala, (1992:104) bona balichaza kanje ifuzamsindo:

Ifuzamsindo lisho ukusetshenziswa kwegama elifuza noma olilingisela lowo msindo asuke ulingiselwa. Ifuzamsindo lisho ukusetshenziswa kwamagama okuthi uma ephinyiswa asho noma akhombe incazelo yawo. Lo msindo wenziwa ngamagama asuselwa emsindweni wezinto ezithile. Uthi lapho uwafunda lawo magama bese uyazikhumbula lezo zinto le misindo esuselwe kuzona. Ifuza lisuselwa kusenzukuthi.

Ake sibheke lezi zibonelo lapho kwakhiwe ibizo noma isenzo kususelwa esenzukuthini. UJiyane kuNyembezi, (1958:46) uthi:

*UNomashikizela,
UMashiy' impi yakhe.*

Ibizo uNomashikizela lisuselwa esenzukuthini u- shiki bese kwakhiwa isenzo ukushikizela ibizomuntu-ke kulesi senzo seNkosi uDingane noMhlangana noMbopha lapho bajika baphindela emuva bathi shiki, bephenduka, beyobulala iNkosi uShaka, amabutho wona abe eqhubeka eyohlasela kwaSoshangane.

Esinye isibonelo kuNyembezi, (1958:48) lapho uJiyane ethi khona:

UMatshiwulana ongazembe lomlungu

*Obengababel' ukuya kwaMashobana,
Ubeyocel' inkwel' eMhlahlandlela,
Ethi kumbe bangamtshwekela.*

UMatshiwulana umsuka wakhe use senzukuthini "tshiwu". URycroft noNgcobo, (1988:149) bachaza kanje:

*The praise – name uMatshiwulana may possibly be related
To ideophone "tshiwu".*

Amabizo uNomashikizela noMatshiwulana akhomba nokho, ubulili besifazane. Isizathu ukuthi iNkosi uDingane lapha yayenze izenzo zomuntu wesifazane. Isenzo sokuthi indoda yehlukane namadoda amanye futhi eya empini, eyolwela isizwe, iphindele ekhaya, ubugwala obuwubuvaka obabungenziwa kwaZulu kanti isenzo sokuzuma indoda enye sasenyanyeka kakhulu.

Ukutshiwula-ke khona ukuluma omunye ngomlomo ngamazinyo. Amadoda kwaZulu ayelwa ngezandla hhayi ngomlomo. Abe engathethisani njengesimame.

Kanjalo futhi nalezi zenzo ezilandelayo khafula kususelwa kukhafu:

*Wamfamfatha wakhafula,
Wathi bayababa, kabananyongo.
(Nyembezi, 1958:49).*

Wamtshobotshela < tshobo

*Owadl' uPiti kumaBhunu
Wamudla wamtshobotshela.
(Nyembezi, 1958:48).*

Wanyamalala < nya

*Lisibekel' izinkomo zamaSwazi
Zanyamalala, nezimpondonde
Zanyamalala, noNgwane kaZikode
Wanyamalala.
(Nyembezi, 1958:49).*

Bhambatha < bhamba

*Obhambath' iNgome phezulu
zaphum' izinkomo zikaBheje
zamlandela, ziphume zimqini
zonkana.
(Nyembezi, 1958:50).*

UMshingili < shingili

*UMshingili ongazindlovu
Zihlatshwa nabanini mahlanga.
(Nyembezi, 1958:50).*

Ukushingila ukuphenduka ubheke okwakujwayeleke kusadliwa ngoludala ukuthi uma insizwa ibona intombi iyinhle futhi iyithanda yabe icela ukuthi intombi iyishingilele. Intombi isizophenduka ibheke bese iphakamisa lokho ekubhincile iveze izinqe. Insizwa-ke isizobonga iqale yeshele. Uma-ke ayinazo izinqe kodwa inesishwapha. NgesiZulu kuthiwa akusishwapha wena owabona indlovu ifulathele.

6.4 Isiphetho

Kuyaphawuleka-ke ukuthi uJiyane isakhiwo sakhe ezibongweni zeNkosi uDingane sihlaba umxhwele. Izibongo zeNkosi uDingane zinonge kahle ngolimi lwazo futhi zinesigqi esisezingeni eliphezulu eliqhathaniseka neminye imisebenzi yobuciko

eyaziwa umhlaba wonke.

ISAHLUKO 7

7.0 ISIPHETHO NEZINCOMO

7.1 Ukuhlaziywa kocwaningo

Sikholelwa ekutheni ikusasa lethu ngolimi lwethu njengesizwe samaZulu nama-Afrika jikelele liyacaca kahle uma sibheka izinguquko ezenzekayo, sizwa nezinkulumo zababusi zimemeza ukuvuselela ubu-Afrika. Sikholelwa kulo mbono kaDlomo, (1948:85) othi:

When men seek for first and fundamental principles, they go back to the beginning, to the years of ancient times, to the work and spirit of their forefathers. We cannot build by foresaking our origin. We must go back to go forward, and employ the process of literary necromancy. The primitive in the embodiment of the fundamental. Originality is not the quality of being ahead of the times, but the capacity to discover a simple, fundamental law that others in their march forward, have missed.

Sisesikhathini lapho sizama ukuzakha sibe ngabantu, siziqhenye ngobuthina. Ukuze sikuzuze lokhu ukuze siphumelele kule njongo yethu yokuya phambili, kuhle siqale ngokubheka emuva, sibuke lapho siqhamuka khona. Sicubungule, sikhethe okuhle kwalokho osekwazuzwa, sikucoshe, sikuthintithe size nakho kulesi sikhathi esiphila kusona.

Uma sesizibona ukuthi sikuphi, sesilubekile unyawo sagxila saba nesiqiniseko sokuthi siphilile lapho sikhona, sesingaqala-ke sihlele indlela eya phambili. Kufanele sibalekele amaphutha asake enzeka, singabe sisaphonseka ezikhisini abanye bakithi asebakhe baphonseka kuzona.

Singakhumbuzana ukuthi ezikhathini ezisanda kudlula cisho ezibalelwa eminyakeni edlule esemashumini amahlanu, iningi lwentsha lwabe lubukela phansi ubuZulu nobu-Afrika ngezindlela eziningi, luthanda okwabezizwe zokufika.

Ubumhlophe ngokwebala babuhamba phambili kuwona wonke umuntu. Izinsizwa nezintombi zifuna ukuba mhlophe ebusweni noma izingalo nemilenze kumnyama. Izintombi nezinsizwa imbala zabe zizikalabha ngezimonyo nezigcobo ezikhucula isikhumba esimnyama kusale esimhlophe. Kwakukulwa emishadweni kuthiwe:

*Wamuhle makoti
Wafana nekhaladi*

Okwakuholela ekutheni intombi ezogcagca yabe icasha ingaphumeli elangeni amasonto ambalwa ngoba phela kuzogqunqa ibala libe mnyama ukuze ibe "mhlophe" kakhulu ngosuku lodwendwe. Sebezokikiza-ke omama bekhetho, besondela eduze komthimba bathi:

*Akamuhle nje umakoti
ungathi umlungu !!!
Ki! Ki! Ki !!!*

Okwakuyinkolelo yokuthi umuntu ompisholo ngebala mubi kodwa onebala elimhlophe muhle. Kwabe kungaqhakambiswa "ubudoni bamanzi" kodwa kukhulunywa "ngobunkwishelana". Nokho namhla iningi lalaba "bahlophekazi" banezihlisa ezibafikisela amahloni.

Imvunulo yomdabu yakithi kwaMalandela ike yabukelwa phansi, abanye baze bathi iyanuka. AmaSonto nawo imvunulo ayibona ingeyabaHedeni, izoni. Ukubhinca imvunulo kwaba into yabafaka iziqhaza. Lokhu kuze kwaba nomthelela nasezinweleni ngoba bezishiswa zelulwe ukuze umuntu afane nabokufika baseNtshonalanga.

Ulimi lwakithi nalo ludlule kuyona le nkinga njengoba amagama esiZulu izingane bezingaqanjwa ngawo noma kube khona elesiZulu elasekhaya kodwa esikoleni, esontweni nakumazisi kube elesiNgisi futhi eliseBhayibhelini. Bekwenzeka uma umfundi ebizwe ngomunye ngegama lesiZulu lasekhaya esikoleni, sekuyoliwa endleleni ebheke ekhaya ngoba ephoxiwe. Kanjalo nabefundisi ngeke bambhabhathize umntwana ngegama lesiZulu nomabhalane engeke amsikele umuntu umazisi onikeza igama lesiZulu.

Nazo izibongo zamakhosi oHlanga lezi ekade sizicwaninga, bezibukelwa phansi kanjalo nomculo wesiZulu ofana nesicathamiya bekuyinto yabantu abangafundile. Uze wanakwa lapha kubo e-Afrika umculo wesicathamiya uma sesizwa ngaphesheya ukuthi ulozongo lolu. Lapha e-Afrika besiwubiza ngengoma-busuku. Isibonelo esingasithatha esaMambazo aMnyama, athola udumo phesheya kwezilwandle.

Mayelana nobunkondlo nezibongo nakho konke nje uNgcongwane, (1974:2) uyavumelana nombono kaDlomo ongenhla uma enika lesi seluleko:

The Western poets discovered themselves through the study of classic poetry. They were influenced by it for generations until they developed other forms of expression.

Sibonakala sithi: **MAYIBUYE I-AFRIKA** khona lapha olimini nasemasikweni njengoba nakwezombangazwe siqobile yabuyiswa. Enye yezinjongo zalolu cwaningo ukuthi ake sibheke ukuthi siqhamukaphi isizwe sakwaZulu, sakiwa kanjani, ababumbi baso bangobani?

Lapha kade sihlaziya izibongo zamakhosi oSelwa akwaZulu, sigxile eNkosini uDingane kaSenzangakhona. Izibongo ziqukethe umlando weNkosi noweSizwe.

UKhathi, (1985:4) ubeka kanje:

The history of a nation was recorded and revised each time the imbongi recited. This cemented the idea of unity – the King being one with his subjects. National pride was always part of the imbongi and izibongo.

Imbongi iyayichaza iNkosi uDingane isimo sayo njengebala, isakhiwo nomzimba wayo uma ithi:

*UMBombosh' omnyama
(Nyembezi, 1958:45)*

Lapha sithola ukuthi iNkosi uDingane yabe impisholo isikhumba sayo noma nje-ke yabe insundu, ingamunwe. UJiyane ukhombisa ikhono eliqondile lokumchaza ukuthi wabe eluhlaza ngebala.

URycroft noNgcobo, (1988:101) babeka kanje:

Among eyewitnesses, Gardiner mentions Dingane as being very dark in colour: 'Being composed of several tribes and conquered nations, a great difference of complexion is perceptible among the Zoolus, some few are nearly as light as a copper as the Bushman on the borders of the colony, but a dark chocolate is the prevailing shade, though others, especially from the neighbourhood of De la Goa Bay are jet black. Dingane himself is nearly so. Another eye-witness, Lunguza, describes him as "dark brown in colour".

Imbongi uma isiqonde isakhiwo sesidumbu seNkosi uDingane ithi:

*UPheqe ongakumana kwamaqhikiza
(Nyembezi, 1958:50).*

INkosi uDingane yabe inesakhiwo sesidumbu esimisise okwesentombazana, izinge zithe pheqe wena owabona intombazane esikhulile. Intombazane ikhula ikhule ize ifike ezingeni lapho isakhiwo sayo sehluka kwesomfana.

Kanjalo futhi umzimba weNkosi uDingane wabe uneziboya njengoba siyizwa imbongi ithi:

*UBhungebhu ongaboya bengonyama
(Nyembezi, 1958:48).*

UNyembezi, (1958:48) uluchaza kanje uBhungebhu:

*(UDingane) wayenembunga entanyeni imbunga
yezizwele ezithambile entanyeni ngemuva.*

Uma sibheka lawa magama uJiyane awasebenzisile amane: UMBomboshe, UPheqe, Ubhungebhunge no-UMpha akhiwe esuselwa kwisenzukuthi kanye nebizo nesenzo:

*mbo - isenzukuthi
pheqe - isenzukuthi
imbunge - ibizo
pha - isenzo*

Lezi zibonelo ziyasinikeza isithombe esicacile seNkosi uDingane. Izibongo ziyaqhubeka zisinikeze ukuthi iNkosi yabe izalwa obani, kuphi, unina nodadewabo, omafungwase.

Uma imbongi ithi:

*UVemvane lukaPhunga noMageba,
.....
(Nyembezi, 1958:45).*

Ibuye ithi:

Owel' iMbozam' umntakaJama,

(Nyembezi, 1958:45).

UPhunga noMageba okhokho kanti uJama uyisemkhulu weNkosi uDingane.

Imbongi ibuye ithi kuNyembezi, (1958:52):

*Angahl' athathisihlang' asihlom' umgobo,
Ame ngas' emnyango kwaMpikase,
NakwaBhibhi, kuze kus' evevezela
Engasalalanga nabuthongo?*

UMpikase kwabe kungomunye woNdlunkulu beNkosi uSenzangakhona, uyena ozala iNkosi uDingane. Lo Ndlunkulu, uMpikase wabe ezalwa isikhulu saseMaqungebeni sozalo lukaMilela njengoba sizwa imbongi kuNyembezi, (1958:50):

*Ithol' elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole,*

Odadewabo beNkosi uDingane esizwayo ngabo uBaleka noSikhakha. Babalulekile odadewabo ngoba bangomafungwase.

Imbongi kuNyembezi, (1958:46) ithi ngodadewabo:

*USela lintongande lawoBaleka,
Lithabath' umshiza lawetshatha,
Liyawugalela ngaw' eMaNkenganeni.
Umvus' omnyama wawoSikhakha,
Ovusel' abant' ukuhlatshwa.*

Abafowabo asizwa kakhulu ngabo ngoba iNkosi yayingabafuni ibabulala ngoba yesaba ukufela umbango.

UJiyane uphumelele ukusibekela ukuthi iNkosi izalwa ngobani ngasohlangothini lukayise kanjalo nakolukanina uMpikase waseMaqungebeni ezalwa uMlilela. Siyezwa nangodadewabo.

Kunombono wokuthi wabe ephatha isihlangu esinkone njengoba ebongwa kuthiwe:

Inkon' eth' isankona kwaphuk' isihlalo.

INkosi uDingane yabe iphana njengoba sizwa imbongi ithi kuNyembezi, (1958:51):

Umpha nkom' inabele.

Ibuye ithi ku Nyembezi, (1958:48):

Uvezi bath' umoya mnandi ngokunuk' inyama.

INkosi uDingane yabe iphana ngezinkomo, ingakhathazeki noma sezimithi, sezifake amabele kanti futhi esigodlweni inyama yabe iphekwa ngomhluzi wenye, kudliwa, kufinywa ngendololwane njengoba abusisa namaBhunu mhla eze abulawe.

Amadoda kwaZulu abe engabizwa ngamagama kodwa ngemizi yawo kanjalo namakhosi. Nanamuhla oBaba babizwa ngezindawo abaphuma kuzona. Siyaye sizwe enkulumweni kuthiwa:

*INkosi yakwaKhettha,
UMntwana waseNkombabantu,
UBaba waseSikhawini.*

Kanjalo nakuyona iNkosi uDingane siyezwa ezibongweni kuNyembezi, (1958:47)
kuthiwa:

Wathi bayobon' inkundla yakith' eMgungundlovu

Waze wafika ngaphakathi kith' eMgungundlovu.

UMgungundlovu ikomkhulu leNkosi uDingane. Imbongi ithi "kithi" ngoba nayo iyingxenye yeNkosi. Umuntu onguMzulu noma isibongo sakhe singesona esakwaZulu, engowakwaMthimkhulu, kodwa kwaZulu kukubo.

Siyezwa nangezigameko zayo zezimpi, iNkosi uDingane elwa noMzilikazi, elwa namaBhunu aze ahlasele naseSwazini. Lokhu kusinika umlando njengoba sizwa ukuthi impi yeNkosi yabe ihlabana kanjani, ngobani.

Ngesikhathi iNkosi uDingane ihlasela uMzilikazi:

*AbakwaMashobana belelesile,
Bazibukul' itshe linemamba,
Sebejiyelwe nokulisibekela.
(Nyembezi, 1958:47).*

Ingxenye le yezibongo incike esenzweni semfene uma "izingela", ihamba izibukula amatshe ifuna ofezela. Uma ike yathi iyaligumbekelqela itshe, yafumana inyoka, iliphindisela ngesikhulu isinono bese ishaya ichitha. UMzilikazi, ngokukaBryant, (1929:42) wahlaselwa kabili ngo-1830 nango-1837 lapho washaywa waqothulwa njengoba kubalwa oNgina, oNgiyalile, oMahabulingwebu noGundanekumitha.

Kanjalo noma uZulu esebhuqabhuqa amaBhunu ngomhla ziyisithupha kuNhlolanja kunyaka ka-1838 esigodlweni eMgungundlovu. Sithola uhla olude lwamaBhunu afayo, umholi wawo uPiti, oMzibhelibheli, oMazinyansakansaka noSisini.

Unyaka ka-1839 iNkosi uDingane yahlasela ngawo eSwazini lapho uZulu abulala khona oNzimazane, oHoho, oSiphika, oPhambana nabahluzayo noNozizwana.

Izibongo ziqopha umlando wesizwe noweNkosi.

UJiyane ukhombisa ikhono eliphezulu njengembongi. Singake sibheke isifaniso lapho kuze kwavumbululeka umcwani ngi athe esiphikayo. Isibonelo:

*USingquma kakhulumi, kanamlomo,
Akanjengodlowlwane lwakithi kwaBulawayo.*

Ukuphika okuthi:

<i><u>k</u>akhulumi,</i>	<i><u>k</u>a</i>	1.	<i>u</i> hlamvu
<i><u>k</u>anamlomo,</i>	<i><u>k</u>ana</i>	2.	<i>i</i> zinhlamvu
<i><u>a</u>kanjengodlowlwane.</i>	<i><u>A</u>kanje</i>	3.	<i>i</i> zinhlamvu

u- ka- no -a no -i kusakhela ukuphika okusezingeni eliphezulu le nkulumo.

U -ka, u-i no -a izakhi eziphikayo ngokolimi lwesiZulu – kodwa uma imbongi isenzela lokhu ngesikhathi seminyaka yawo – 1800 futhi ikuhlanganisa kahle kakhulu novuthondaba kwenza abacwani ngi basibone isidingo salolu cwani ngi.

Ulimi lukaJiyane olunokubhula kanye nobunzululwazi lapho ethi:

*Vezi koF abantu,
Kosal' izibongo*

*Izona zosale zibadalula,
Izona zosale zibalilel' emanxiweni.*

Lawa magama ashiwo eminyakeni engaphezulu kwekhulu namashumi ayisithupha. Uma lawa magama uwacubungula ayabonakala ukuthi ayathombululeka namhla kanti abaphile eminyakeni eyikhulu bawathola ethombululeka.

Ubunkondlo uyabukhombisa ngolimi lwakhe olujulile uma ethi:

*Indiha lebabayo enjengesibhaha
Sona simababa kuMahashanga.*

Igama leNkosi uNdaba, ongumazala-makhosi, uyalisebenzisa impela kwamanye amadodana eNkosi uSenzangakhona kanti igama likaDingane ulisebenzise kanye. Umbeka kahle kanje uNdaba:

*Izibuko likaNdaba,
Elimadwal' abushelelezi,
Loshel' uPiti nendodana.*

UPhawu okuyisifengqo (isithombemagama) esibadidayo abaningi usisebenzise kahle njengoba enze esizibeni nasovemvaneni.

UJiyane usebenzise ihaba ngendlela ephakeme kakhulu uma sibheka lesi sibonelo:

*Obhambath' iNqome phezulu,
Zaphum' izinkomo zikaBheje zamlandela,
Ziphume zimnqini zonkana.*

Uze wahlobisa ngefuzangwaqa u-z-. Nenhlonipho ayisebenzisile uJiyane yenza izibongo zeNkosi uDingane zibe sezingeni eliphezulu njengoba esebenzisa amagama afana nokulelesa, ukwena.

Imbongi uJiyane kuyavela ukuthi wafa engumuntu onothile ngenxa yokusebenzisa ikhono lakhe lokubongela nokuthi wazakhela udumo esizweni njengoba nabamhlophe bokufika baze benza ucwaningo babhala namabhuku ngaye.

OSolwazi, ababhali bamabhuku nabacwaningi uma beklelisa izimbongi uJiyane bambeka phezulu njengoba okaThabizolo enzile (1975:403).

UJiyane singamfanisa nabo abombangazwe banamhla (osopolitiki) abayishayangapha baye ngapha – abaphika akade bekusho njengoba simuzwa ebiza iNkosi uDingane ngo "Vezi" abuye amlahle athi "Wawel' iMbozamo kwash' iziziba, beyigeza bebheke kithi kwaZulu....

Isakhiwo sikaJiyane sishayelwa ihlombe uma ubheka impindwa ehambisanayo neminye imikhakha yemibhalo. *Isibonelo: amaculo esonto nezinganekwane.* Ukuxhumana kutholakale kukwazi nokuthi kwethulwe ngemidwebo.

7.2 Izincomo

Umsebenzi wezibongo ungomunye webaluleke kakhulu okufanele ukuthathelwa phezulu futhi uqhutshelwe phambili.

Kufanele isizwe sikhumbule imikhosi nemicimbi yaso emihle, siyibuyise, siyigubhe. Siqonde imikhosi enjengowokweshwama, umkhosi womhlanga, nomkhosi kaNomkhubulwane. Senze nemigubho yamaqhawe njengoweLembe namanye amaqhawe. Imikhosi nemicimbi enjena iyona ehlanganisa isizwe, isibumbe. Isizwe samaZulu kanye nesamaSwazi zibonakala zikuthanda futhi zikuzama lokhu.

Izizwe zithi uma zihlangene kule mikhosi kube khona nabaholi bazo futhi zihlobe imvunulo yazo yomdabu. Ziyaye zihube amahubo amadala avusa amadlingozi kube khona nezimbongi zibonge amakhosi amadala nasekhona okuthathwa

njengomkhuleko wesizwe. Izibongo ziwumkhuleko wesizwe osibumbayo, usixhumanise nabangasekho, amadlozi.

UDonda, (1999:297) ubeka kanje:

*Kunenkolo yokuthi iSintu sifinyelela kuMdali
ngamadlozi.*

*UMvelinqangi uyiThonga elikhulu ayakholwa
futhi amaZulu ukuthi kunempilo emva kokufa.*

Imibono le ayingqubuzani nenkolo yeBhayibheli ngakho uZulu akalahlekile.

Izibongo ziyingxenye yobuciko bomlomo ngakho-ke ukugxila ezibongweni kungaba nomthelela omuhle ekwenzeni izifundo zolimi zibe nesisekelo esihle. Ogogo uma bexoxela abazukulu izinganekwane, babefundisa isikole sojahidada ulimi, bebancelisisa ebeleni ulimi.

Izinganekwane futhi ziba nesifundo ekugcineni. Lesi sifundo sibatulekile kumntwana osakhulayo, umntwana uma naye esenikezwa ithuba lokuxoxa eyakhe inganekwane, usethola ithuba lokuveza awakhe amakhono okuxoxa indaba. Umdlalo wokuphicaphicana wona welekelela umntwana ukuthi akhule ekhonweni lokushesha acabange efuna impendulo. Kwenzeka umcintiswano, yilowo nalowo efuna ukugqama aphenjule kuqala.

Kukho konke lokhu kugijima, isakhiwo sobuntu nenhlonipho esidingwa kakhulu isidalwa esingumuntu ikakhulu osakhulayo, kwande ukuziqhenya nokuzigqaja ngobuntombi nobunsizwa, ngobudoda nobufazi.

IsiZulu sithi: "Inkonyane isematholeni". Uma sifundisa abantwana bethu izinto zesiZulu sakha uZulu wakusasa. Abaholi bemfundo kudingekile ukuthi bafundiswe ubuciko bomlomo.

Izikole kufanele zihlele imincintiswano yokuhloba ngemvunulo yase-Afrika, imincintiswano yokusina nokugiya komdabu kungaze kube nemincintiswano yokuqeketha izibongo zamakhosi, imincintiswano yokuxoxa izinganekwane kanye nemincintiswano yokubhala izinkondlo.

Kungakuhle nabagcagcayo bakhuthazwe ukuhloba ngemvunulo yoMdabu, nezikole zikhuthazwe ukuthi abafundi banikezwe izinsuku ezithile onyakeni abangavunula ngazo badle nokudla koMdabu, njengezinkobe nemifino.

Imisebenzi kaJiyane iyasetshenziswa ezikhungweni zemfundo ephakeme kanti zingasetshenziswa nasezizindeni zemfundo nasemazingeni aphansi kukhule kuye phezulu njengezihloko zezingxoxiswano (topics for essay writing and debates). Izihloko ezinikeza inselelo zivuse nodlingozi ezithi:

Vezi kofa abantu kosala izibongo

Izizinda zemfundo ephakeme njengayo iyunivesithi yakwaZulu ingahlonipha izimbongi ezithile njengo Nsukuzenkosi Dlamini ngemiyezane yokubahlonipha ngemisebenzi yabo ehlonishwayo umhlaba wonke kwakhiwe nezikhwama zemifundazwe.

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